CERTAIN MISCELLANY TRACTS.

Written by
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THE

PUBLISHER

TO

The Reader.

THE Papers from which theſe *Tracts* were printed, were, a while ſince, deliver'd to me by, thoſe worthy perſons, the *Lady* and *Son* of the excellent Authour. He himſelf gave no charge concerning his *Manuſcripts*, either for the ſuppreſſing or the publiſhing of them. Yet, ſeeing he had procured *Tranſcripts* of them, and had kept thoſe *Copies* by him, it ſeemeth probable that He deſigned them for publick uſe.

Thus much of his Intention being preſumed, and many who had taſted of the fruits of his former ſtudies being covetous of more of the like kind; Alſo theſe *Tracts* having been peruſed and much approv'd of by ſome Judicious and Learned men; I

was not unwilling to be inſtrumental in fitting them for the Preſs.

To this end, I ſelected them out of many diſordred Papers, and diſpos'd them into ſuch a method as They ſeem'd capable of; beginning firſt with *Plants*, going on to *Animals*, proceeding farther to things relating to *Men*, and concluding with *matters* of a *various nature*.

Concerning the *Plants*, I did, on purpoſe, forbear to range them (as ſome adviſed) according to their *Tribes* and *Families*; becauſe, by ſo doing, I ſhould have repreſented that as a ſtudied and formal work, which is but a Collection of *occaſional Eſſaies*. And, indeed, both this *Tract*, and thoſe which follow, were rather the *diverſions* than the *Labours* of his Pen: and, becauſe He did, as it were, drop down his Thoughts of a ſudden, in thoſe little ſpaces of vacancy which he ſnatch'd from thoſe very many occaſions which gave him hourly interruption; If there appears, here and there, any uncorrectneſs in the ſtyle, a ſmall degree of Candour ſufficeth to excuſe it.

If there be any ſuch errours in the words, I'm ſure the Preſs has not made them fewer; but I do not hold my ſelf oblig'd to anſwer for That which I could not perfectly govern. However, the matter is not of any great

great moment: ſuch errours will not miſlead a Learned Reader; and He who is not ſuch in ſome competent degree, is not a fit Peruſer of theſe LETTERS. Such theſe *Tracts* are; but, for the Perſons to whom they were written, I cannot well learn their *Names* from thoſe few obſcure marks which the Authour has ſet at the beginning of them. And theſe Eſſaies being *Letters*, as many as take offence at ſome few familiar things which the Authour hath mixed with them, find fault with decence. Men are not wont to ſet down Oracles in every line they write to their Acquaintance.

There, ſtill, remain other brief Diſcourſes written by this moſt Learned and ingenious Authour. Thoſe, alſo, may come forth, when ſome of his Friends ſhall have ſufficient leiſure; and at ſuch due diſtance from theſe Tracts, that They may follow rather than ſtifle them.

Amongſt theſe Manuſcripts there is one which gives a brief Account of all the *Monuments* of the *Cathedral* of *Norwich*. It was written merely for private uſe: and the Relations of the Authour expect ſuch Juſtice from thoſe into whoſe hands ſome imperfect Copies of it are fallen; that, without their Conſent firſt obtain'd, they forbear the publiſhing of It.

The

The truth is, matter equal to the skill of the Antiquary was not, there, afforded: had a fit Subject of that nature offer'd it ſelf, He would ſcarce have been guilty of an overſight like to that of *Auſonius*, who, in the deſcription of his native City of *Burdeaux*, omitted the two famous Antiquities of it, *Palais de Tutele*, and, *Palais de Galien*.

Concerning the *Authour himſelf*, I chuſe to be ſilent, though I have had the happineſs to have been, for ſome years, known to him. There is on foot a deſign of writing his *Life*: and there are, already, ſome Memorials collected by one of his ancient Friends. Till that work be perfected, the Reader may content himſelf with theſe preſent *Tracts*; all which commending themſelves by their *Learning*, *Curioſity* and *Brevity*, if He be not pleaſed with them, he ſeemeth to me to be diſtempered with ſuch a niceneſs of Imagination as no wiſe man is concern'd to humour.

Tho. Teniſon.

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PAge 13. l. 20, 21. for *Carobbe* and *Carobbole*, reade, *Caróba* and *Carobala*. p. 17. l. 18, 21. blot out the marks of the Parentheſis. p. 36. l. 5. for Prery, r. la Prairie. p. 49. l. 5. for *Centeſſimal*, r. *Centeſimal*. p. 62. l. 4, 5. for *Cheſue verde*, r. *Cheſne vert*. p. 77. blot out M. in the Margin. p. 99. l. 9. for 103 Fiſhes, r. 153. p. 121. l. 2. blot out *not*. p. 160. the Greek of *Herodot.* ſhould have been ſet on the Margin. p. 170. l. 4. for *held a*, r. *had*.

TRACT I.

OBSERVATIONS

Upon ſeveral

PLANTS

Mention'd in

Scripture.

SIR,

THough many ordinary Heads run ſmoothly over the Scripture, yet I muſt acknowledge, it is one of the hardeſt Books I have met with: and therefore well deſerveth thoſe numerous Comments, Expoſitions and Annotations *The Introduction.*

which make up a good part of our Libraries.

However ſo affected I am therewith, that I wiſh there had been more of it: and a larger Volume of that Divine Piece which leaveth ſuch welcome impreſſions, and ſomewhat more, in the Readers, than the words and ſenſe after it. At leaſt, who would not be glad that many things barely hinted were at large delivered in it? The particulars of the Diſpute between the Doctours and our Saviour could not but be welcome to them, who have every word in honour which proceeded from his mouth, or was otherwiſe delivered by him: and ſo would be glad to be aſſured, what he wrote with his Finger on the ground: But eſpecially to have a particular of that inſtructing Narration or Diſcourſe which he made unto the Diſciples after his reſurrection, where 'tis ſaid: *And beginning at Moſes, and all the Prophets, he expounded unto them in all the Scriptures the things concerning himſelf.*

Luke 24 27.

But to omit Theological obſcurities, you muſt needs obſerve that moſt Sciences do ſeem to have ſomething more nearly to conſider in the expreſſions of the Scripture.

Aſtronomers find therein the Names but of few Stars, ſcarce ſo many as in *Achilles* his

his *Buckler* in *Homer*, and almoſt the very ſame. But in ſome paſſages of the Old Teſtament they think they diſcover the Zodiacal courſe of the Sun: and they, alſo, conceive an Aſtronomical ſenſe in that elegant expreſſion of S. *James* concerning *the father of lights, with whom there is no variableneſs, neither ſhadow of turning:* and therein an allowable alluſion unto the tropical converſion of the Sun, whereby enſueth a variation of heat, light, and alſo of ſhadows from it. But whether the *Stellæ erraticæ*, or wandring Stars in S. *Jude*, may be referr'd to the celeſtial Planets, or ſome metereological wandring Stars, *Ignes fatui*, *Stellæ cadentes & erraticæ*, or had any alluſion unto the Impoſtour *Barchochebas*, or *Stellæ Filius*, who afterward appeared, and wandred about in the time of *Adrianus*, they leave unto conjecture. Jam. 1. 17.

Chirurgions may find their whole Art in that one paſſage, concerning the Rib which God took out of *Adam*, that is their διαίρεσις in opening the Fleſh, ἐξαίρεσις in taking out the Rib, and συνάρθρεσις in cloſing and healing the part again.

Rhetoricians and Oratours take ſingular notice of very many excellent paſſages, ſtately metaphors, noble tropes and ele-

gant expreſſions, not to be found or paralleld in any other Authour.

Mineraliſts look earneſtly into the twenty eighth of *Job*, take ſpecial notice of the early artifice in Braſs and Iron under *Tubal-Cain:* And find alſo mention of Gold, Silver, Braſs, Tin, Lead, Iron; beſide Refining, Sodering, Droſs, Nitre, Saltpits, and in ſome manner alſo of * Antimony.

* *Depinxit oculos ſtibio.* 2 King. 9. 30. Jerem. 4. 30. Ezek. 23. 40.

Gemmarie Naturaliſts reade diligently the pretious Stones in the holy City of the *Apocalypſe:* examine the Breaſt-plate of *Aaron*, and various Gemms upon it, and think the ſecond Row the nobler of the four: they wonder to find the Art of Ingravery ſo ancient upon pretious Stones and Signets; together with the ancient uſe of Ear-rings and Bracelets. And are pleaſed to find Pearl, Coral, Amber and Cryſtal in thoſe ſacred Leaves, according to our Tranſlation. And when they often meet with Flints and Marbles, cannot but take notice that there is no mention of the Magnet or Loadſtone, which in ſo many ſimilitudes, compariſons, and alluſions, could hardly have been omitted in the Works of *Solomon*; if it were true that he knew either the attractive or directive power thereof, as ſome have believed.

Navi-

Navigatours conſider the Ark, which was pitched without and within, and could endure the Ocean without Maſt or Sails: They take ſpecial notice of the twenty ſeventh of *Ezekiel*; the mighty Traffick and great Navigation of *Tyre*, with particular mention of their Sails, their Maſts of Cedar, Oars of Oak, their skilfull Pilots, Mariners and Calkers; as alſo of the long Voyages of the Fleets of *Solomon*; of *Jehoſaphat*'s Ships broken at *Ezion-Geber*; of the notable Voyage and Shipwreck of S. *Paul*, ſo accurately delivered in the *Acts*.

Oneirocritical Diviners apprehend ſome hints of their knowledge, even from Divine Dreams; while they take notice of the Dreams of *Joſeph*, *Pharaoh*, *Nebuchadnezzar*, and the Angels on *Jacob*'s Ladder; and find, in *Artemidorus* and *Achmetes*, that Ladders ſignifie Travels, and the Scales thereof Preferment; and that Oxen Lean and Fat naturally denote Scarcity or Plenty, and the ſucceſſes of Agriculture.

Phyſiognomiſts will largely put in from very many paſſages of Scripture. And when they find in *Ariſtotle*, *quibus frons quadrangula, commenſurata, fortes, referuntur ad leones*, cannot but take ſpecial notice of that expreſſion concerning the Ga-

dites; *mighty men of war, fit for battel, whoſe faces were as the faces of lyons.*

Geometrical and Architectonical Artiſts look narrowly upon the deſcription of the Ark, the fabrick of the Temple, and the holy City in the *Apocalypſe*.

But the Botanical Artiſt meets every where with Vegetables, and from the Figg Leaf in *Geneſis* to the Star Wormwood in the *Apocalypſe*, are variouſly interſperſed expreſſions from Plants, elegantly advantaging the ſignificancy of the Text: Whereof many being delivered in a Language proper unto *Judæa* and neighbour Countries are imperfectly apprehended by the common Reader, and now doubtfully made out, even by the Jewiſh Expoſitour.

And even in thoſe which are confeſſedly known, the elegancy is often loſt in the apprehenſion of the Reader, unacquainted with ſuch Vegetables, or but nakedly knowing their natures: whereof holding a pertinent apprehenſion, you cannot paſs over ſuch expreſſions without ſome doubt or want of ſatisfaction in your judgment. Hereof we ſhall onely hint or diſcourſe ſome few which I could not but take notice of in the reading of holy Scripture.

Many

Many Plants are mention'd in Scripture which are not diſtinctly known in our Countries, or under ſuch Names in the Original, as they are fain to be rendred by analogy, or by the name of Vegetables of good affinity unto them, and ſo maintain the textual ſenſe, though in ſome variation from identity.

The Obſervations.

1. That Plant which afforded a ſhade unto * *Jonah*, mention'd by the name of Kikaion, and ſtill retained at leaſt marginally in ſome Tranſlations, to avoid obſcurity *Jerome* rendred *Hedera* or Ivy; which notwithſtanding (except in its ſcandent nature) agreed not fully with the other, that is, to *grow up in a night*, or be conſumed with a Worm; Ivy being of no ſwift growth, little ſubject unto Worms, and a ſcarce Plant about *Babylon*.

Kikaion.

* Jona 4. 6.

a Gourd.

Hyſſope.

2. That Hyſſope is taken for that Plant which cleanſed the Leper, being a well ſcented, and very abſterſive Simple, may well be admitted; ſo we be not too confident, that it is ſtrictly the ſame with our common Hyſſope: The Hyſſope of thoſe parts differing from that of ours; as *Bellonius* hath obſerved in the Hyſſope which grows in *Judæa*, and the Hyſſope of the Wall mention'd in the Works of *Solomon*, no kind of our Hyſſope; and may tole-

rably be taken for ſome kind of minor Capillary, which beſt makes out the Antitheſis with the Cedar. Nor when we meet with *Libanotis*, is it to be conceived our common Roſemary, which is rather the firſt kind thereof among ſeveral others, uſed by the Ancients.

Hemlock. Hoſea. 10. 4. Amos 6. 2

3 That it muſt be taken for Hemlock, which is twice ſo rendred in our Tranſlation, will hardly be made out, otherwiſe than in the intended ſenſe, and implying ſome Plant, wherein bitterneſs or a poiſonous quality is conſiderable.

Paliurus.

4. What *Tremelius* rendreth *Spina*, and the Vulgar Tranſlation *Paliurus*, and others make ſome kind of *Rhamnus*, is allowable in the ſenſe; and we contend not about the ſpecies, ſince they are known Thorns in thoſe Countries, and in our Fields or Gardens among us: and ſo common in *Judæa*, that men conclude the thorny Crown of our Saviour was made either of *Paliurus* or *Rhamnus*.

Rubus.

5. Whether the Buſh which burnt and conſumed not, were properly a *Rubus* or Bramble, was ſomewhat doubtfull from the Original and ſome Tranſlations, had not the Evangeliſt, and S. *Paul* expreſs'd the ſame by the Greek word Βάτος, which from the deſcription of *Dioſcorides*, Herbariſts accept for *Rubus*; although the ſame

ſame word Βάτος expreſſeth not onely the *Rubus* or kinds of Bramble, but other Thorn-buſhes, and the Hipp-briar is alſo named Κυνοσβάτος, or the Dog-briar or Bramble.

6. That *Myrica* is rendred, Heath, ſounds inſtructively enough to our ears, who behold that Plant ſo common in barren Plains among us: But you cannot but take notice that *Erica*, or our Heath is not the ſame Plant with *Myrica* or Tammarice, deſcribed by *Theophraſtus* and *Dioſcorides*, and which *Bellonius* declareth to grow ſo plentifully in the Deſarts of *Judæa* and *Arabia*. Myrica. Cant. 1. 14.

7. That the βότρυς τῆς Κύπρου, *botrus Cypri*, or Cluſters of Cypreſs, ſhould have any reference to the Cypreſs Tree, according to the original *Copher*, or Cluſters of the noble Vine of *Cyprus*, which might be planted into *Judæa*, may ſeem to others allowable in ſome latitude. But there ſeeming ſome noble Odour to be implied in this place, you may probably conceive that the expreſſion drives at the Κύπρος of *Dioſcorides*, ſome oriental kind of *Liguſtrum* or *Alcharma*, which *Dioſcorides* and *Pliny* mention under the name of Κύπρος and *Cyprus*, and to grow about *Ægypt* and *Aſcalon*, produçing a ſweet and odorate buſh of Flowers, and out of which was *botrus Cypreſs.* Cant. 1. 14.

was made the famous *Oleum Cyprinum.*

But why it ſhould be rendred Camphyre your judgment cannot but doubt, who know that our Camphyre was unknown unto the Ancients, and no ingredient into any compoſition of great Antiquity: that learned men long conceived it a bituminous and foſſile Body, and our lateſt experience diſcovereth it to be the reſinous ſubſtance of a Tree, in *Borneo* and *China*; and that the Camphyre that we uſe is a neat preparation of the ſame.

Shittah Tree, &c. Iſa. 41. 19.

8. When 'tis ſaid in *Iſaiah* 41. *I will plant in the wilderneſs the Cedar, the Shittah Tree, and the Myrtle and the Oil Tree, I will ſet in the Deſart, the Firre Tree, and the Pine, and the Box Tree:* Though ſome doubt may be made of the Shittah Tree, yet all theſe Trees here mentioned being ſuch as are ever green, you will more emphatically apprehend the mercifull meaning of God in this mention of no fading, but always verdant Trees in dry and deſart places.

Grapes of Eſhcol. Num. 13. 23.

9. *And they cut down a Branch with one cluſter of Grapes, and they bare it between two upon a Staff, and they brought Pomegranates and Figgs.* This cluſter of Grapes brought upon a Staff by the Spies, was an incredible ſight, in * *Philo Judæus*, ſeem'd notable in the eyes of the Iſraelites, but more

* ἄπιστος θέα. Philo.

more wonderfull in our own, who look onely upon Northern Vines. But herein you are like to conſider, that the Cluſter was thus carefully carried to repreſent it entire, without bruiſing or breaking; that this was not one Bunch but an extraordinary Cluſter, made up of many depending upon one groſs ſtalk. And however, might be parallel'd with the Eaſtern Cluſters of *Margiana* and *Caramania*, if we allow but half the expreſſions of *Pliny* and *Strabo*, whereof one would lade a Curry or ſmall Cart; and may be made out by the cluſters of the Grapes of *Rhodes* preſented unto Duke * *Radzivil*, each containing three parts of an Ell in compaſs, and the Grapes as big as Prunes.

* Radzivil *in his Travels.*

10. Some things may be doubted in the ſpecies of the holy Ointment and Perfume. With Amber, Musk and Civet we meet not in the Scripture, nor any Odours from Animals; except we take the Onycha of that Perfume for the Covercle of a Shell-fiſh called *Unguis Odoratus*, or *Blatta Byzantina*, which *Dioſcorides* affirmeth to be taken from a Shell-fiſh of the Indian Lakes, which feeding upon the Aromatical Plants is gathered when the Lakes are drie. But whether that which we now call *Blatta Byzantina*, or *Unguis Odoratus*, be the ſame with that odorate one of Antiquity,

Ingred. of holy Perfume. *Stacte*, &c. Exod. 30. 34, 35.

tiquity, great doubt may be made; ſince *Dioſcorides* ſaith it ſmelled like *Caſtoreum*, and that which we now have is of an ungratefull odour.

No little doubt may be alſo made of Galbanum preſcribed in the ſame Perfume, if we take it for Galbanum which is of common uſe among us, approaching the evil ſcent of *Aſſa Fœtida*; and not rather for Galbanum of good odour, as the adjoining words declare, and the original *Chelbena* will bear; which implies a fat or reſinous ſubſtance, that which is commonly known among us being properly a gummous body and diſſoluble alſo in Water.

The holy Ointment of Stacte or pure Myrrh, diſtilling from the Plant without expreſſion or firing, of Cinnamon, Caſſia and Calamus, containeth leſs queſtionable ſpecies, if the Cinnamon of the Ancients were the ſame with ours, or managed after the ſame manner. For thereof *Dioſcorides* made his noble Unguent. And Cinnamon was ſo highly valued by Princes, that *Cleopatra* carried it unto her Sepulchre with her Jewels; which was alſo kept in wooden Boxes among the rarities of Kings: and was of ſuch a laſting nature, that at his compoſing of Treacle for the Emperour *Severus*, *Galen* made uſe of ſome which had been laid up by *Adrianus*.

11. That

11. That the Prodigal Son desired *to eat of Husks* given unto Swine, will hardly pass in your apprehension for the Husks of Pease, Beans, or such edulious Pulses; as well understanding that the textual word Κερατιον or *Ceration*, properly intendeth the Fruit of the *Siliqua* Tree so common in *Syria*, and fed upon by Men and Beasts; called also by some the Fruit of the Locust Tree, and *Panis Sancti Johannis*, as conceiving it to have been part of the Diet of the *Baptist* in the Desart. The Tree and Fruit is not onely common in *Syria* and the Eastern parts, but also well known in *Apuglia*, and the Kingdom of *Naples*, growing along the *Via Appia*, from *Fundi* unto *Mola*; the hard Cods or Husks making a rattling noise in windy weather, by beating against one another: called by the Italians *Carobbe* or *Carobbole*, and by the French *Carouges*. With the sweet Pulp hereof some conceive that the Indians preserve Ginger, Mirabolans and Nutmegs. Of the same (as *Pliny* delivers) the Ancients made one kind of Wine, strongly expressing the Juice thereof; and so they might after give the expressed and less usefull part of the Cods, and remaining Pulp unto their Swine: which being no gustless or unsatisfying Offal, might be well desired by the Prodigal in his hunger. *Husks eaten by the Prodigal.* Luke 15. 16.

12. No

Cucumbers, &c. of Ægypt.

12. No marvel it is that the Iſraelites having lived long in a well watred Country, and been acquainted with the noble Water of *Nilus*, ſhould complain for Water in the dry and barren Wilderneſs. More remarkable it ſeems that they ſhould extoll and linger after the Cucumbers and Leeks, Onions and Garlick in *Ægypt*: wherein notwithſtanding lies a pertinent expreſſion of the Diet of that Country in ancient times, even as high as the building of the Pyramids, when *Herodotus* delivereth, that ſo many Talents were ſpent in Onions and Garlick, for the Food of Labourers and Artificers; and is alſo anſwerable unto their preſent plentifull Diet in Cucumbers, and the great varieties thereof, as teſtified by *Proſper Alpinus*, who ſpent many years in *Ægypt*.

Forbidden Fruit. Gen. 2. 17, &c.

13. What Fruit that was which our firſt Parents taſted in Paradiſe, from the diſputes of learned men ſeems yet indeterminable. More clear it is that they cover'd their nakedneſs or ſecret parts with Figg Leaves; which when I reade, I cannot but call to mind the ſeveral conſiderations which Antiquity had of the Figg Tree, in reference unto thoſe parts, particularly how Figg Leaves by ſundry Authours are deſcribed to have ſome reſemblance unto the Genitals, and ſo were aptly formed for

for ſuch contection of thoſe parts; how alſo in that famous Statua of *Praxiteles*, concerning *Alexander* and *Bucephalus*, the Secret Parts are veil'd with Figg Leaves; how this Tree was ſacred unto *Priapus*, and how the Diſeaſes of the Secret Parts have derived their Name from Figgs.

Balſam. Oil. Luke 10. 34.

14. That the good Samaritan coming from *Jericho* uſed any of the Judean Balſam upon the wounded Traveller, is not to be made out, and we are unwilling to diſparage his charitable Surgery in pouring Oil into a green Wound; and therefore when 'tis ſaid he uſed Oil and Wine, may rather conceive that he made an *Oinelæum* or medicine of Oil and Wine beaten up and mixed together, which was no improper Medicine, and is an Art now lately ſtudied by ſome ſo to incorporate Wine and Oil that they may laſtingly hold together, which ſome pretend to have, and call it *Oleum Samaritanum*, or Samaritans Oil.

Pulſe of Daniel. Dan. 1. 12.

15. When *Daniel* would not pollute himſelf with the Diet of the Babylonians, he probably declined Pagan commenſation, or to eat of Meats forbidden to the Jews, though common at their Tables, or ſo much as to taſte of their Gentile Immolations, and Sacrifices abominable unto his Palate.

But

But when 'tis ſaid that he made choice of the Diet of Pulſe and Water, whether he ſtrictly confined unto a leguminous Food, according to the Vulgar Tranſlation, ſome doubt may be raiſed, from the original word *Zeragnim*, which ſignifies *Seminalia*, and is ſo ſet down in the Margin of *Arias Montanus*; and the Greek word *Spermata*, generally expreſſing Seeds, may ſignifie any edulious or cerealious Grains beſides ὄσπρια or leguminous Seeds.

Yet if he ſtrictly made choice of a leguminous Food, and Water inſtead of his portion from the King's Table, he handſomely declined the Diet which might have been put upon him, and particularly that which was called the *Potibaſis* of the King, which as *Athenæus* informeth implied the Bread of the King, made of Barley, and Wheat, and the Wine of *Cyprus*, which he drank in an oval Cup. And therefore diſtinctly from that he choſe plain Fare of Water, and the groſs Diet of Pulſe, and that perhaps not made into Bread, but parched, and tempered with Water.

Now that herein (beſide the ſpecial benediction of God) he made choice of no improper Diet to keep himſelf fair and plump and ſo to excuſe the Eunuch his Keeper, Phyſicians will not deny, who acknow-

acknowledge a very nutritive and impinguating faculty in Pulſes, in leguminous Food, and in ſeveral ſorts of Grains and Corns, is not like to be doubted by ſuch who conſider that this was probably a great part of the Food of our Forefathers before the Floud, the Diet alſo of *Jacob:* and that the Romans (called therefore *Pultifagi*) fed much on Pulſe for ſix hundred years; that they had no Bakers for that time: and their Piſtours were ſuch as, before the uſe of Mills, beat out and cleanſed their Corn. As alſo that the Athletick Diet was of Pulſe, *Alphiton*, *Maza*, Barley and Water; whereby they were advantaged ſometimes to an exquiſite ſtate of health, and ſuch as was not without danger. And therefore (though *Daniel* were no Eunuch, and of a more fatning and thriving temper, as ſome have phancied, yet) was he by this kind of Diet, ſufficiently maintained in a fair and carnous ſtate of Body, and accordingly his Picture not improperly drawn, that is, not meagre and lean, like *Jeremy*'s, but plump and fair, anſwerable to the moſt authentick draught of the *Vatican*, and the late German *Luther*'s Bible.

The Cynicks in *Athenæus* make iterated Courſes of Lentils, and prefer that Diet before the luxury of *Seleucus*. The

preſent Ægyptians, who are obſerved by *Alpinus* to be the fatteſt Nation, and Men to have Breaſts like Women, ov[illegible] much, as he conceiveth, unto the Water of *Nile*, and their Diet of Rice, Peaſe, Lentils and white Cicers. The Pulſe-eating Cynicks and Stoicks, are all very long livers in *Laertius*. And *Daniel* muſt not be accounted of few years, who, being carried away Captive in the Reign of *Joachim*, by King *Nebuchadnezzar*, lived, by Scripture account, unto the firſt year of *Cyrus*.

Jacob's *Rods.* Gen. 30. 31.

16. *And Jacob took Rods of green Poplar, and of the Hazel and the Cheſnut Tree, and pilled white ſtreaks in them, and made the white appear which was in the Rods*, &c. Men multiply the Philoſophy of *Jacob*, who, beſide the benediction of God, and the powerfull effects of imagination, raiſed in the Goats and Sheep from pilled and party-coloured objects, conceive that he choſe out theſe particular Plants above any other, becauſe he underſtood they had a particular virtue unto the intended effects, according unto the conception of * *Georgius Venetus*.

* G. Venetus *Problem.* 200.

Whereto you will hardly aſſent, at leaſt till you be better ſatisfied and aſſured concerning the true ſpecies of the Plants intended in the Text, or find a clearer conſent and uniformity in the Tranſ-

Tranſlation: For what we render Poplar, Hazel and Cheſnut, the Greek tranſlateth *Virgam ſtyracinam, nucinam, plataninam,* which ſome alſo render a Pomegranate: and ſo obſerving this variety of interpretations concerning common and known Plants among us, you may more reaſonably doubt, with what propriety or aſſurance others leſs known be ſometimes rendred unto us.

17. Whether in the Sermon of the Mount, the *Lilies of the Field* did point at the proper Lilies, or whether thoſe Flowers grew wild in the place where our Saviour preached, ſome doubt may be made: becauſe Κρίνον the word in that place is accounted of the ſame ſignification with Λείριον, and that in *Homer* is taken for all manner of ſpecious Flowers: ſo received by *Euſtachius, Heſychius,* and the Scholiaſt upon *Apollonius Rhodius.* Καθόλου τὰ ἄνθη λείρια λέγεται. And Κρίνον is alſo received in the ſame latitude, not ſignifying onely Lilies, but applied unto Daffodils, Hyacinths, Iris's, and the Flowers of *Colocynthis.* *Lilies of the Field.* Matt. 6. 28.

Under the like latitude of acception, are many expreſſions in the *Canticles* to be received. And when it is ſaid *he feedeth among the Lilies,* therein may be alſo implied other ſpecious Flowers, not excluding

cluding the proper Lilies. But in that expreſſion, *the Lilies drop forth Myrrhe*, neither proper Lilies nor proper Myrrhe can be apprehended, the one not proceeding from the other, but may be received in a Metaphorical ſenſe: and in ſome latitude may be alſo made out from the roſcid and honey drops obſervable in the Flowers of Martagon, and inverted flowred Lilies, and, 'tis like, is the ſtanding ſweet Dew on the white eyes of the Crown Imperial, now common among us.

And the proper Lily may be intended in that expreſſion of 1 *Kings* 7. that the brazen Sea was of the thickneſs of a hand breadth, and the brim like a Lily. For the figure of that Flower being round at the bottom, and ſomewhat repandous, or inverted at the top, doth handſomely illuſtrate the compariſon.

Cant 2. But that the Lily of the Valley, mention'd in the *Canticles*, *I am the Roſe of Sharon, and the Lily of the Valleys*, is that Vegetable which paſſeth under the ſame name with us, that is *Lilium convallium*, or the *May* Lily, you will more hardly believe, who know with what inſatisfaction the moſt learned Botaniſts, reduce that Plant unto any deſcribed by the Ancients; that *Anguillara* will have it to be the *Oenanthe* of *Athenæus*, *Cordus* the *Pothos* of *Theo-*

Theophraſtus; and *Lobelius* that the Greeks had not deſcribed it; who find not ſix Leaves in the Flower agreeably to all Lilies, but onely ſix ſmall diviſions in the Flower, who find it alſo to have a ſingle, and no bulbous Root, nor Leaves ſhooting about the bottom, nor the Stalk round, but angular. And that the learned *Bauhinus* hath not placed it in the Claſſis of Lilies, but nervifolious Plants.

18. *Doth he not caſt abroad the Fitches, and ſcatter the Cummin Seed, and caſt in the principal Wheat, and the appointed Barley, and the Rye in their place:* Herein though the ſenſe may hold under the names aſſigned, yet is it not ſo eaſie to determine the particular Seeds and Grains, where the obſcure original cauſeth ſuch differing Tranſlations. For in the Vulgar we meet with *Milium* and Gith, which our Tranſlation declineth, placing Fitches for Gith, and Rye for *Milium* or Millet, which notwithſtanding is retained by the Dutch. Fitches, Cummin, &c. in Iſa. 28. 25.

That it might be *Melanthium*, *Nigella*, or Gith, may be allowably apprehended, from the frequent uſe of the Seed thereof among the Jews and other Nations, as alſo from the Tranſlation of *Tremellius*; and the Original implying a black Seed, which is leſs than Cummin, as, out of

Aben Ezra, *Buxtorfius* hath expounded it.

But whereas *Milium* or Κέγχρος of the Septuagint is by ours rendred Rye, there is little ſimilitude or affinity between thoſe Grains; For *Milium* is more agreeable unto *Spelta* or Eſpaut, as the Dutch and others ſtill render it.

That we meet ſo often with Cummin Seed in many parts of Scripture in reference unto *Judæa*, a Seed ſo abominable at preſent unto our Palates and Noſtrils, will not ſeem ſtrange unto any who conſider the frequent uſe thereof among the Ancients, not onely in medical but dietetical uſe and practice: For their Diſhes were filled therewith, and the nobleſt feſtival preparations in *Apicius* were not without it: And even in the *Polenta*, and parched Corn, the old Diet of the Romans, (as *Pliny* recordeth) unto every Meaſure they mixed a ſmall proportion of Lin-ſeed and Cummin-ſeed.

And ſo Cummin is juſtly ſet down among things of vulgar and common uſe, when it is ſaid in *Matthew* 23. v. 23. *You pay Tithe of Mint, Anniſe and Cummin:* but how to make out the tranſlation of Anniſe we are ſtill to ſeek, there being no word in that Text which properly ſignifieth Anniſe: the Original being Ἄνηθον, which the Latins call *Anethum*, and is properly engliſhed Dill. That

That among many expreſſions, alluſions and illuſtrations made in Scripture from Corns, there is no mention made of Oats, ſo uſefull a Grain among us, will not ſeem very ſtrange unto you, till you can clearly diſcover that it was a Grain of ordinary uſe in thoſe parts; who may alſo find that *Theophraſtus*, who is large about other Grains, delivers very little of it. That *Dioſcorides* is alſo very ſhort therein. And *Galen* delivers that it was of ſome uſe in *Aſia minor*, eſpecially in *Myſia*, and that rather for Beaſts than Men: And *Pliny* affirmeth that the *Pulticula* thereof was moſt in uſe among the Germans. Yet that the Jews were not without all uſe of this Grain ſeems confirmable from the Rabbinical account, who reckon five Grains liable unto their Offerings, whereof the Cake preſented might be made; that is, Wheat, Oats, Rye, and two ſorts of Barley.

19. Why the Diſciples being hungry pluck'd the Ears of Corn, it ſeems ſtrange to us, who obſerve that men half ſtarved betake not themſelves to ſuch ſupply; except we conſider the ancient Diet of *Alphiton* and *Polenta*, the Meal of dried and parched Corn, or that which was Ὠμήλωσις, or Meal of crude and unparched Corn, wherewith they being well acquain-

Ears of Corn. Matt. 12. 1.

ted, might hope for ſome ſatisfaction from the Corn yet in the Husk; that is, from the nouriſhing pulp or mealy part within it.

Stubble of Ægypt. Exod. 5. 7, &c.

20. The inhumane oppreſſion of the Ægyptian Task-maſters, who, not content with the common tale of Brick, took alſo from the Children of Iſrael their allowance of *Straw*, and forced them to gather *Stubble* where they could find it, will be more nearly apprehended, if we conſider how hard it was to acquire any quantity of Stubble in *Ægypt*, where the Stalk of Corn was ſo ſhort, that to acquire an ordinary meaſure, it required more than ordinary labour; as is diſcoverable from that account, which * *Pliny* hath happily left unto us. In the Corn gather'd in *Ægypt* the Straw is never a Cubit long: becauſe the Seed lieth very ſhallow, and hath no other nouriſhment than from the Mudd and Slime left by the River; For under it is nothing but Sand and Gravel.

* *Lib.* 18. *Nat. Hiſt.*

So that the expreſſion of Scripture is more Emphatical than is commonly apprehended, when 'tis ſaid, *The people were ſcattered abroad through all the Land of Ægypt to gather Stubble inſtead of Straw.* For the Stubble being very ſhort, the acquiſt was difficult; a few Fields afforded it not, and they were fain to wander far

far to obtain a ſufficient quantity of it.

21. It is ſaid in the *Song of Solomon*, that *the Vines with the tender Grape give a good ſmell.* That the Flowers of the Vine ſhould be Emphatically noted to give a pleaſant ſmell, ſeems hard unto our Northern Noſtrils, which diſcover not ſuch Odours, and ſmell them not in full Vineyards; whereas in hot Regions, and more ſpread and digeſted Flowers, a ſweet ſavour may be allowed, denotable from ſeveral humane expreſſions, and the practice of the Ancients, in putting the dried Flowers of the Vine into new Wine to give it a pure and floſculous race or ſpirit, which Wine was therefore called Οἰνάνθινον, allowing unto every *Cadus* two pounds of dried Flowers. *Flowers of the Vine.* Cant. 2. 13.

And, therefore, the Vine flowering but in the Spring, it cannot but ſeem an impertinent objection of the Jews, that the Apoſtles were *full of new Wine* at *Pentecoſt* when it was not to be found. Wherefore we may rather conceive that the word * Γλεύκω in that place implied not *new Wine* or *Muſt*, but ſome generous ſtrong and ſweet Wine, wherein more eſpecially lay the power of inebriation. * Acts 2. 13.

But if it be to be taken for ſome kind of *Muſt*, it might be ſome kind of Ἀείγλευκος, or long-laſting *Muſt*, which might be had

had at any time of the year, and which, as *Pliny* delivereth, they made by hindring, and keeping the *Muſt* from fermentation or working, and ſo it kept ſoft and ſweet for no ſmall time after.

The Olive Leaf in Gen. 8. 11.

22. When the *Dove*, ſent out of the Ark, return'd with *a green Olive Leaf*, according to the Original: how the Leaf, after ten Months, and under water, ſhould ſtill maintain a verdure or greenneſs, need not much amuſe the Reader, if we conſider that the Olive Tree is Ἀειφύλλον, or continually green; that the Leaves are of a bitter taſte, and of a faſt and laſting ſubſtance. Since we alſo find freſh and green Leaves among the Olives which we receive from remote Countries; and ſince the Plants at the bottom of the Sea, and on the ſides of Rocks, maintain a deep and freſh verdure.

How the Tree ſhould ſtand ſo long in the Deluge under Water, may partly be allowed from the uncertain determination of the Flows and Currents of that time, and the qualification of the ſaltneſs of the Sea, by the admixture of freſh Water, when the whole watery Element was together.

* Theophraſt *Hiſt. Lib.* 4. *Cap.* 7, 8. † Plin. *lib.* 13. *cap. ultimo.*

And it may be ſignally illuſtrated from the like examples in * *Theophraſtus* and † *Pliny* in words to this effect: Even the Sea

Sea affordeth Shrubs and Trees; In the red Sea whole Woods do live, namely of Bays and Olives bearing Fruit. The Souldiers of *Alexander*, who ſailed into *India*, made report, that the Tides were ſo high in ſome Iſlands, that they overflowed, and covered the Woods, as high as Plane and Poplar Trees. The lower ſort wholly, the greater all but the tops, whereto the Mariners faſtned their Veſſels at high Waters, and at the root in the Ebb; That the Leaves of theſe Sea Trees while under water looked green, but taken out preſently dried with the heat of the Sun. The like is delivered by *Theophraſtus*, that ſome Oaks do grow and bear Acrons under the Sea.

23. *The Kingdom of Heaven is like to a grain of Muſtard-ſeed, which a Man took and ſowed in his Field, which indeed is the leaſt of all Seeds; but when 'tis grown is the greateſt among Herbs, and becometh a Tree, ſo that the Birds of the Air come and lodge in the Branches thereof.* *Grain of Muſtard-ſeed in S.* Matt. 13. 31, 32.

Luke 13. 19. *It is like a grain of Muſtard-ſeed, which a Man took and caſt it into his Garden, and it waxed a great Tree, and the Fowls of the Air lodged in the Branches thereof.*

This expreſſion by a grain of Muſtard-ſeed, will not ſeem ſo ſtrange unto you, who

who well conſider it. That it is ſimply the leaſt of Seeds, you cannot apprehend, if you have beheld the Seeds of *Rapunculus*, Marjorane, Tobacco, and the ſmalleſt Seed of *Lunaria*.

But you may well underſtand it to be the ſmalleſt Seed among Herbs which produce ſo big a Plant, or the leaſt of herbal Plants, which ariſe unto ſuch a proportion, implied in the expreſſion; *the ſmalleſt of Seeds*, and *becometh the greateſt of Herbs*.

And you may alſo grant that it is the ſmalleſt of Seeds of Plants apt to δενδρίζειν, *arboreſcere*, *fruticeſcere*, or to grow unto a ligneous ſubſtance, and from an herby and oleraceous Vegetable, to become a kind of Tree, and to be accounted among the *Dendrolachana*, or *Arboroleracea*; as upon ſtrong Seed, Culture and good Ground, is obſervable in ſome Cabbages, Mallows, and many more, and therefore expreſſed by γίνεται τὸ δένδρον, and γίνεται εἰς τὸ δένδρον, it becometh a Tree, or *arboreſcit*, as *Beza* rendreth it.

Nor if warily conſidered doth the expreſſion contain ſuch difficulty. For the Parable may not ground it ſelf upon generals, or imply any or every grain of Muſtard, but point at ſuch a grain as from its fertile ſpirit, and other concurrent advantages,

vantages, hath the ſucceſs to become arboreous, ſhoot into ſuch a magnitude, and acquire the like tallneſs. And unto ſuch a Grain the Kingdom of Heaven is likened which from ſuch ſlender beginnings ſhall find ſuch increaſe and grandeur.

The expreſſion alſo that it might grow into ſuch dimenſions that Birds might lodge in the Branches thereof, may be literally conceived; if we allow the luxuriancy of Plants in *Judæa*, above our Northern Regions; If we accept of but half the Story taken notice of by *Tremellius*, from the *Jeruſalem Talmud*, of a Muſtard Tree that was to be climbed like a Figg Tree; and of another, under whoſe ſhade a Potter daily wrought: and it may ſomewhat abate our doubts, if we take in the advertiſement of *Herodotus* concerning leſſer Plants of *Milium* and *Seſamum* in the Babylonian Soil: *Milium ac Seſamum in proceritatem inſtar arborum creſcere, etſi mihi compertum, tamen memorare ſuperſedeo, probè ſciens eis qui nunquam Babyloniam regionem adierunt perquam incredibile viſum iri.* We may likewiſe conſider that the word κατασκηνῶσαι doth not neceſſarily ſignifie *making a Neſt*, but rather ſitting, rooſting, covering and reſting in the Boughs, according as the ſame word is uſed by the *Septuagint* in other places * as the

* Dan. 4. 9. Pſ. 1. 14. 12.

the Vulgar rendreth it in this, *inhabitant*, as our Tranſlation, *lodgeth*, and the Rhemiſh, *reſteth* in the Branches.

The Rod of Aaron. Numb. 17.8. 24. *And it came to paſs that on the morrow Moſes went into the Tabernacle of witneſs, and behold the Rod of Aaron for the Houſe of Levi was budded, and brought forth Buds, and bloomed Bloſſomes, and yielded Almonds.* In the contention of the Tribes and deciſion of priority and primogeniture of *Aaron*, declared by the Rod, which in a night budded, flowred and brought forth Almonds, you cannot but apprehend a propriety in the Miracle from that ſpecies of Tree which leadeth in the Vernal germination of the year, unto all the Claſſes of Trees; and ſo apprehend how properly in a night and ſhort ſpace of time the Miracle aroſe, and ſomewhat anſwerable unto its nature the Flowers and Fruit appeared in this precocious Tree, and whoſe original Name * implies ſuch ſpeedy effloreſcence, as in its proper nature flowering in *February*, and ſhewing its Fruit in *March*.

* Shacher *from* Shachar feſtinus fuit *or* maturuit.

This conſideration of that Tree maketh the expreſſion in *Jeremy* more Emphatical, Jer. 1. 11. when 'tis ſaid, *What ſeeſt thou? and he ſaid, A Rod of an Almond Tree. Then ſaid the Lord unto me, Thou haſt well ſeen, for I will haſten the Word to perform it.*

I will

I will be quick and forward like the Almond Tree, to produce the effects of my word, and haſten to diſplay my judgments upon them.

And we may hereby more eaſily apprehend the expreſſion in *Eccleſiaſtes*; *When the Almond Tree ſhall flouriſh.* That is when the Head, which is the prime part, and firſt ſheweth it ſelf in the world, ſhall grow white, like the Flowers of the Almond Tree, whoſe Fruit, as *Athenæus* delivereth, was firſt called Κάρυον, or the Head, from ſome reſemblance and covering parts of it. Eccleſ. 12. 5.

How properly the priority was confirmed by a Rod or Staff, and why the Rods and Staffs of the Princes were choſen for this deciſion, Philologiſts will conſider. For theſe were the badges, ſigns and cogniſances of their places, and were a kind of Sceptre in their hands, denoting their ſupereminencies. The Staff of Divinity is ordinarily deſcribed in the hands of Gods and Goddeſſes in old draughts. Trojan and Grecian Princes were not without the like, whereof the Shoulders of *Therſites* felt from the hands of *Ulyſſes*. *Achilles* in *Homer*, as by a deſperate Oath, ſwears by his wooden Sceptre, which ſhould never bud nor bear Leaves again; which ſeeming the greateſt impoſſibility to him,

advan-

advanceth the Miracle of *Aaron's* Rod. And if it could be well made out that *Homer* had ſeen the Books of *Moſes*, in that expreſſion of *Achilles*, he might allude unto this Miracle.

That power which propoſed the experiment by Bloſſomes in the Rod, added alſo the Fruit of Almonds; the Text not ſtrictly making out the Leaves, and ſo omitting the middle germination: the Leaves properly coming after the Flowers, and before the Almonds. And therefore if you have well peruſed Medals, you cannot but obſerve how in the impreſs of many Shekels, which paſs among us by the name of the *Jeruſalem* Shekels, the Rod of *Aaron* is improperly laden with many Leaves, whereas that which is ſhewn under the name of the Samaritan Shekel ſeems moſt conformable unto the Text, which deſcribeth the Fruit without Leaves.

The Vine in Gen. 49. 11.

25. *Binding his Foal unto the Vine, and his Aſſes Colt unto the choice Vine.*

That Vines, which are commonly ſupported, ſhould grow ſo large and bulky, as to be fit to faſten their Juments, and Beaſts of labour unto them, may ſeem a hard expreſſion unto many: which notwithſtanding may eaſily be admitted, if we conſider the account of *Pliny*, that in many places out of *Italy* Vines do grow with-

without any ſtay or ſupport: nor will it be otherwiſe conceived of luſty Vines, if we call to mind how the ſame * Authour delivereth, that the *Statua* of *Jupiter* was made out of a Vine; and that out of one ſingle Cyprian Vine a Scale or Ladder was made that reached unto the Roof of the Temple of *Diana* at *Epheſus*. * Plin. *lib.* 14.

26. *I was exalted as a Palm Tree in Engaddi, and as a Roſe Plant in Jericho.* That the Roſe of *Jericho*, or that Plant which paſſeth among us under that denomination, was ſignified in this Text, you are not like to apprehend with ſome, who alſo name it the *Roſe of S. Mary*, and deliver, that it openeth the Branches, and Flowers upon the Eve of our Saviour's Nativity: But rather conceive it ſome proper kind of Roſe, which thrived and proſpered in *Jericho* more than in the neighbour Countries. For our Roſe of *Jericho* is a very low and hard Plant, a few inches above the ground; one whereof brought from *Judæa* I have kept by me many years, nothing reſembling a Roſe Tree, either in Flowers, Branches, Leaves or Gorwth; and ſo, improper to anſwer the Emphatical word of exaltation in the Text: growing not onely about *Jericho*, but other parts of *Judæa* and *Arabia*, as *Bellonius* hath obſerved: which being a *Roſe of Jericho.* Ecclus. 24. 14.

drie and ligneous Plant, is preſerved many years, and though crumpled and furdled up, yet, if infuſed in Water, will ſwell and diſplay its parts.

Turpentine Tree in Eccluſ. 24.16.

27. *Quaſi Terebinthus extendi ramos*, when it is ſaid in the ſame Chapter, *as a Turpentine Tree have I ſtretched out my Branches:* it will not ſeem ſtrange unto ſuch as have either ſeen that Tree, or examined its deſcription: For it is a Plant that widely diſplayeth its Branches: And though in ſome European Countries it be but of a low and fruticeous growth, yet *Pliny* * obſerveth that it is great in *Syria*, and ſo allowably, or at leaſt not improperly mentioned in the expreſſion of †*Hoſea* according to the Vulgar Tranſlation. *Super capita montium ſacrificant*, &c. *ſub quercu, populo & terebintho, quoniam bona eſt umbra ejus.* And this diffuſion and ſpreading of its Branches, hath afforded the Proverb of *Terebintho ſtultior*, appliable unto arrogant or boaſting perſons, who ſpread and diſplay their own acts, as *Eraſmus* hath obſerved.

* Terebinthus in Macedonia fruticat, in Syria, magna eſt. *Lib.* 13. Plin.

† Hoſea. 4. 13.

Pomegranate in 1 Sam. 14. 2.

28. It is ſaid in our Tranſlation. *Saul tarried in the uppermoſt parts of Gibeah, under a Pomegranate Tree which is in Migron: and the people which were with him were about ſix hundred men.* And when it is ſaid in ſome Latin Tranſlations, *Saul mora-*

morabatur fixo tentorio ſub Malogranato, you will not be ready to take it in the common literal ſenſe, who know that a Pomegranate Tree is but low of growth, and very unfit to pitch a Tent under it; and may rather apprehend it as the name of a place, or the Rock of *Rimmon*, or Pomegranate; ſo named from Pomegranates which grew there, and which many think to have been the ſame place mentioned in * *Judges*.

* Judges 20. 45, 47. *Ch.* 21. 13.

29. It is ſaid in the Book of *Wiſedom*, *Where water ſtood before, drie land appeared, and out of the red Sea a way appeared without impediment, and out of the violent ſtreams a green Field*; or as the Latin renders it, *Campus germinans de profundo*: whereby it ſeems implied that the Iſraelites paſſed over a green Field at the bottom of the Sea: and though moſt would have this but a Metaphorical expreſſion, yet may it be literally tolerable; and ſo may be ſafely apprehended by thoſe that ſenſibly know what great number of Vegetables (as the ſeveral varieties of *Alga's*, *Sea Lettuce*, *Phaſganium*, *Conferua*, *Caulis Marina*, *Abies*, *Erica*, *Tamarice*, divers ſorts of *Muſcus*, *Fucus*, *Quercus Marina* and *Corallins*) are found at the bottom of the Sea. Since it is alſo now well known, that the Weſtern Ocean, for many degrees,

A Green Field in Wiſd. 19. 7.

is covered with *Sargaſſo* or *Lenticula Marina*, and found to ariſe from the bottom of that Sea; ſince, upon the coaſt of *Provence* by the Iſles of *Eres*, there is a part of the *Mediterranean Sea*, called *la Prery*, or the *Meadowy Sea*, from the bottom thereof ſo plentifully covered with Plants: ſince vaſt heaps of Weeds are found in the Bellies of ſome Whales taken in the Northern Ocean, and at a great diſtance from the Shore: And ſince the providence of Nature hath provided this ſhelter for minor Fiſhes; both for their ſpawn, and ſafety of their young ones. And this might be more peculiarly allowed to be ſpoken of the Red Sea, ſince the Hebrews named it *Suph*, or the *Weedy Sea:* and, alſo, ſeeing *Theophraſtus* and *Pliny*, obſerving the growth of Vegetables under water, have made their chief illuſtrations from thoſe in the Red Sea.

Sycamore. 30. You will readily diſcover how widely they are miſtaken, who accept the Sycamore mention'd in ſeveral parts of Scripture for the Sycamore, or Tree of that denomination, with us: which is properly but one kind or difference of *Acer*, and bears no Fruit with any reſemblance unto a Figg.

But you will rather, thereby, apprehend the true and genuine Sycamore, or

Sycami-

Sycaminus, which is a ſtranger in our parts. A Tree (according to the deſcription of *Theophraſtus*, *Dioſcorides* and *Galen*) reſembling a Mulberry Tree in the Leaf, but in the Fruit a Figg; which it produceth not in the Twiggs but in the Trunck or greater Branches, anſwerable to the Sycamore of *Ægypt*, the Ægyptian Figg or Giamez of the Arabians, deſcribed by *Proſper Alpinus*, with a Leaf ſomewhat broader than a Mulberry, and in its Fruit like a Figg. Inſomuch that ſome have fancied it to have had its firſt production from a Figg Tree grafted on a Mulberry.

It is a Tree common in *Judæa*, whereof they made frequent uſe in Buildings; and ſo underſtood, it explaineth that expreſſion in * *Iſaiah*: *Sycamori exciſi ſunt, Cedros ſubſtituemus. The Bricks are fallen down, we will build with hewen Stones: The Sycamores are cut down, but we will change them into Cedars.* * Iſa. 9. 10.

It is a broad ſpreading Tree, not onely fit for Walks, Groves and Shade, but alſo affording profit. And therefore it is ſaid that King † *David* appointed *Baalhanan* to be over his Olive Trees and Sycamores, which were in great plenty; and it is accordingly delivered, ‖ that *Solomon made Cedars to be as the Sycamore Trees* † 1 Chron. 27. 28. ‖ 1 King. 10. 27.

that are in the Vale for abundance. That is, he planted many, though they did not come to perfection in his days.

And as it grew plentifully about the Plains, ſo was the Fruit good for Food; and, as *Bellonius* and late accounts deliver, very refreſhing unto Travellers in thoſe hot and drie Countries: whereby the expreſſion of * *Amos* becomes more intelligible, when he ſaid he was *an Herdſman, and a gatherer of Sycamore Fruit.* And the expreſſion of † *David* alſo becomes more Emphatical; *He deſtroyed their Vines with Hail, and their Sycamore Trees with Froſt.* That is, their *Sicmoth* in the Original, a word in the ſound not far from the Sycamore.

* Amos 7. 14.

† Pſal. 78. 47.

Thus when it is ſaid, || *If ye had Faith as a grain of Muſtard-ſeed, ye might ſay unto this Sycamine Tree, Be thou plucked up by the roots, and be thou placed in the Sea, and it ſhould obey you:* it might be more ſignificantly ſpoken of this Sycamore; this being deſcribed to be *Arbor vaſta,* a large and well rooted Tree, whoſe removal was more difficult than many others. And ſo the inſtance in that Text, is very properly made in the Sycamore Tree, one of the largeſt and leſs removable Trees among them. A Tree ſo laſting and well rooted, that the Sycamore which *Zacheus* aſcen-

|| Luk. 17. 6.

aſcended, is ſtill ſhewn in *Judæa* unto Travellers; as alſo the hollow Sycamore at *Maturæa* in *Ægypt*, where the bleſſed Virgin is ſaid to have remained: which though it reliſheth of the Legend, yet it plainly declareth what opinion they had of the laſting condition of that Tree, to countenance the Tradition; for which they might not be without ſome experience, ſince the learned deſcriber of the * *Pyramides* obſerveth, that the old Ægyptians made Coffins of this Wood, which he found yet freſh and undecayed among divers of their Mummies. * D. Greaves.

And thus, alſo, when *Zacheus* climbed up into a Sycamore above any other Tree, this being a large and fair one, it cannot be denied that he made choice of a proper and advantageous Tree to look down upon our Saviour.

31. Whether the expreſſion of our Saviour in the Parable of the Sower, and the increaſe of the Seed *unto thirty, ſixty and a hundred fold*, had any reference unto the ages of Believers, and meaſures of their Faith, as Children, Young and Old Perſons, as to beginners, well advanced and ſtrongly confirmed Chriſtians, as learned men have hinted; or whether in this progreſſional aſſent there were any latent Myſteries, as the myſtical Interpreters of *Increaſe of Seed* 100. *fold in* Matt. 13. 23.

Numbers may apprehend, I pretend not to determine.

But, how this multiplication may well be conceived, and in what way apprehended, and that this centeſſimal increaſe is not naturally ſtrange, you that are no ſtranger in Agriculture, old and new, are not like to make great doubt.

That every Grain ſhould produce an Ear affording an hundred Grains, is not like to be their conjecture who behold the growth of Corn in our Fields, wherein a common Grain doth produce far leſs in number. For Barley conſiſting but of two *Verſus* or Rows, ſeldom exceedeth twenty Grains, that is, ten upon each Στοῖχος, or Row; Rye, of a ſquare figure, is very fruitfull at forty: Wheat, beſides the *Frit* and *Vruncus*, or imperfect Grains of the ſmall Husks at the top and bottom of the Ear, is fruitfull at ten treble *Glumæ* or Husks in a Row, each containing but three Grains in breadth, if the middle Grain arriveth at all to perfection; and ſo maketh up threeſcore Grains in both ſides.

Yet even this centeſſimal fructification may be admitted in ſome ſorts of *Cerealia*, and Grains from one Ear: if we take in the *Triticum centigranum*, or *fertiliſſimum Plinii*, Indian Wheat, and *Panicum*; which,

which, in every Ear, containeth hundreds of Grains.

But this increaſe may eaſily be conceived of Grains in their total multiplication, in good and fertile ground, ſince, if every Grain of Wheat produceth but three Ears, the increaſe will ariſe above that number. Nor are we without examples of ſome grounds which have produced many more Ears, and above this centeſſimal increaſe: As *Pliny* hath left recorded of the *Byzacian* Field in *Africa*. *Miſit ex eo loco Procurator ex uno quadraginta minus germina. Miſit & Neroni pariter tercentum quadraginta ſtipulos, ex uno grano. Cum centeſſimos quidem Leontini Siciliæ campi fundunt, aliique, & tota Bætica, & imprimis Ægyptus.* And even in our own Country, from one Grain of Wheat ſowed in a Garden, I have numbred many more than an hundred.

And though many Grains are commonly loſt which come not to ſprouting or earing, yet the ſame is alſo verified in meaſure; as that one Buſhel ſhould produce a hundred, as is exemplified by the Corn in *Gerar*; * *Then Iſaac ſowed in that Land, and received in that year an hundred fold.* That is, as the Chaldee explaineth it, *a hundred for one*, when he meaſured it. And this *Pliny* ſeems to intend, when he ſaith

* Gen. 26. 12.

ſaith of the fertile Byzacian Territory before mentioned, *Ex uno centeni quinquaginta modii redduntur.* And may be favourably apprehended of the fertility of ſome grounds in *Poland*; wherein, after the account of *Gaguinus*, from Rye ſowed in *Auguſt*, come thirty or forty Ears, and a Man on Horſeback can ſcarce look over it. In the Sabbatical Crop of *Judæa*, there muſt be admitted a large increaſe, and probably not ſhort of this centeſſimal multiplication: For it ſupplied part of the ſixth year, the whole ſeventh, and eighth untill the Harveſt of that year.

The *ſeven years of plenty in Ægypt* muſt be of high increaſe; when, by ſtoring up but the fifth part, they ſupplied the whole Land, and many of their neighbours after: for it is ſaid, * the Famine was in all the Land about them. And therefore though the cauſes of the Dearth in *Ægypt* be made out from the defect of the overflow of *Nilus*, according to the Dream of *Pharaoh*; yet was that no cauſe of the ſcarcity in the Land of *Canaan*, which may rather be aſcribed to the want of the former and latter rains, for ſome ſucceeding years, if their Famine held time and duration with that of *Ægypt*; as may be probably gather'd from that expreſſion of *Joſeph*, † *Come down unto me* [*into*

* Gen. 41. 56.

† Gen. 45. 9, 11.

[*into Ægypt*] *and tarry not, and there will I nouriſh you: (for yet there are five years of Famine) leſt thou and thy Houſhold, and all that thou haſt come to poverty.*

How they preſerved their Corn ſo long in *Ægypt* may ſeem hard unto Northern and moiſt Climates, except we conſider the many ways of preſervation practiſed by antiquity, and alſo take in that handſome account of *Pliny*; What Corn ſoever is laid up in the Ear, it taketh no harm keep it as long as you will; although the beſt and moſt aſſured way to keep Corn is in Caves and Vaults under ground, according to the practice of *Cappadocia* and *Thracia*.

In *Ægypt* and *Mauritania* above all things they look to this, that their Granaries ſtand on high ground; and how drie ſo ever their Floor be, they lay a courſe of Chaff betwixt it and the ground. Beſides, they put up their Corn in Granaries and Binns together with the Ear. And *Varro* delivereth that Wheat laid up in that manner will laſt fifty years; Millet an hundred; and Beans ſo conſerved in a Cave of *Ambracia*, were known to laſt an hundred and twenty years; that is, from the time of King *Pyrrhus*, unto the Pyratick War under the conduct of *Pompey*.

More

More ſtrange it may ſeem how, after ſeven years, the Grains conſerved ſhould be fruitfull for a new production. For it is ſaid that *Joſeph delivered Seed unto the Ægyptians, to ſow their Land for the eighth year:* and Corn after ſeven years is like to afford little or no production, according to *Theophraſtus*; * *Ad Sementem ſemen anniculum optimum putatur, binum deterius & trinum; ultra ſterile fermè eſt, quanquam ad uſum cibarium idoneum.*

* Theoph. *Hiſt. l. 8.*

Yet ſince, from former exemplifications, Corn may be made to laſt ſo long, the fructifying power may well be conceived to laſt in ſome good proportion, according to the region and place of its conſervation, as the ſame *Theophraſtus* hath obſerved, and left a notable example from *Cappadocia*, where Corn might be kept ſixty years, and remain fertile at forty; according to his expreſſion thus tranſlated; *In Cappadociæ loco quodam petra dicto, triticum ad quadraginta annos fœcundum eſt, & ad ſementem percommodum durare proditum eſt, ſexagenos aut ſeptuagenos ad uſum cibarium ſervari poſſe idoneum.* The ſituation of that Conſervatory, was, as he delivereth, ὑψηλὸν, εὔπνευν, εὔαυρον, *high, airy and expoſed to ſeveral favourable winds.* And upon ſuch conſideration of winds and ventilation, ſome conceive the Ægyptian Granaries

naries were made open, the Country being free from rain. Howſoever it was, that contrivance could not be without ſome hazard: * for the great Miſts and Dews of that Country might diſpoſe the Corn unto corruption.

* Ægypt ὀμιχλώδης, καὶ δρόσερος. *Vid.* Theophraſtum.

More plainly may they miſtake, who from ſome analogy of name (as if *Pyramid* were derived from Πύρον, *Triticum*,) conceive the Ægyptian Pyramids to have been built for Granaries; or look for any ſettled Monuments about the Deſarts erected for that intention; ſince their Store-houſes were made in the great Towns, according to Scripture expreſſion, † *He gathered up all the Food of ſeven years, which was in the Land of Ægypt, and laid up the Food in the Cities: the Food of the Field which was round about every City, laid he up in the ſame.*

† Gen. 41. 48.

32. *For if thou wert cut out of the Olive Tree, which is wild by nature, and wert grafted, contrary to nature, into a good Olive Tree, how much more ſhall theſe, which be the natural Branches, be grafted into their own Olive Tree?* In which place, how anſwerable to the Doctrine of Huſbandry this expreſſion of S. *Paul* is, you will readily apprehend who underſtand the rules of inſition or grafting, and that way of vegetable propagation; wherein that is contrary to nature, or natural rules

Olive Tree in Rom. 11. 24.

which

which Art obſerveth: *viz.* to make uſe of a Cyons more ignoble than the Stock, or to graft wild upon domeſtick and good Plants, according as * *Theophraſtus* hath anciently obſerved, and, making inſtance in the Olive, hath left this Doctrine unto us; *Urbanum Sylveſtribus ut ſatis Oleaſtris inſerere. Nam ſi è contrario Sylveſtrem in Urbanos ſeveris, etſi differentia quædam erit, tamen* † *bonæ frugis Arbor nunquam profectò reddetur:* which is alſo agreeable unto our preſent practice, who graft Pears on Thorns, and Apples upon Crabb Stocks, not uſing the contrary inſition. And when it is ſaid, *How much more ſhall theſe, which are the natural Branches, be graſted into their own natural Olive Tree?* this is alſo agreeable unto the rule of the ſame Authour; Ἐγκέντρισις δὲ βελτίων ἐγγενεστέρους, ὁμοίων εἰς ὅμοια, *Inſitio melior eſt ſimilium in ſimilibus:* For the nearer conſanguinity there is between the Cyons and the Stock, the readier comprehenſion is made, and the nobler fructification. According alſo unto the later caution of *Laurenbergius*; ‖ *Arbores domeſticæ inſitioni deſtinatæ, ſemper anteponendæ Sylveſtribus.* And though the ſucceſs be good, and may ſuffice upon Stocks of the ſame denomination; yet, to be graſted upon their own and Mother Stock, is the neareſt inſition: which way, though

* De cauſis Plant. *Lib.* 1. *Cap.* 7.

† Καλλικαρπῶν οὐκ ἔξει.

‖ De horticultura.

though leſs practiſed of old, is now much imbraced, and found a notable way for melioration of the Fruit; and much the rather, if the Tree to be grafted on be a good and generous Plant, a good and fair Olive, as the Apoſtle ſeems to imply by a peculiar * word ſcarce to be found elſewhere.

* Καλλιέλαιον. Rom 11. 24.

It muſt be alſo conſidered, that the *Oleaſter*, or wild Olive, by cutting, tranſplanting and the beſt managery of Art, can be made but to produce ſuch Olives as (*Theophraſtus* ſaith) were particularly named *Phaulia*, that is, but *bad Olives*; and that it was reckon'd among Prodigies, for the *Oleaſter* to become an Olive Tree.

And when inſition and grafting, in the Text, is applied unto the Olive Tree, it hath an Emphatical ſenſe, very agreeable unto that Tree which is beſt propagated this way; not at all by ſurculation, as *Theophraſtus* obſerveth, nor well by Seed, as hath been obſerved. *Omne ſemen ſimile genus perficit, præter oleam, Oleaſtrum enim generat, hoc eſt ſylveſtrem oleam, & non oleam veram.*

" If, therefore, thou Roman and Gen-
" tile Branch, which wert cut from the
" wild Olive, art now, by the ſignal mer-
" cy of God, beyond the ordinary and
" com-

" commonly expected way, grafted into " the true Olive, the Church of God; if " thou, which neither naturally nor by " humane art canſt be made to produce " any good Fruit, and, next to a Miracle, " to be made a true Olive, art now by " the benignity of God grafted into the " proper Olive; how much more ſhall the " Jew, and natural Branch, be grafted in- " to its genuine and mother Tree, where- " in propinquity of nature is like, ſo rea- " dily and proſperouſly, to effect a coali- " tion? And this more eſpecially by the " expreſſed way of inſition or implantati- " on, the Olive being not ſucceſsfully pro- " pagable by Seed, nor at all by ſurcula- " tion.

Stork neſting on Firre Trees in Pſal. 104. 17.

33. *As for the Stork, the Firre Trees are her Houſe.* This expreſſion, in our Tranſlation, which keeps cloſe to the Original *Chaſidah*, is ſomewhat different from the Greek and Latin Tranſlation; nor agreeable unto common obſervation, whereby they are known commonly to build upon Chimneys, or the tops of Houſes, and high Buildings, which notwithſtanding, the common Tranſlation may clearly conſiſt with obſervation, if we conſider that this is commonly affirmed of the black Stork, and take notice of the deſcription of *Ornithologus* in *Aldrovandus*, that

that ſuch Storks are often found in divers parts, and that they do *in Arboribus nidulari, præſertim in abietibus*; Make their Neſts on Trees, eſpecially upon Firre Trees. Nor wholly diſagreeing unto the practice of the common white Stork, according unto *Varro, nidulantur in agris:* and the conceſſion of *Aldrovandus* that ſometimes they build on Trees: and the aſſertion of * *Bellonius*, that men dreſs them Neſts, and place Cradles upon high Trees, in Mariſh regions, that Storks may breed upon them: which courſe ſome obſerve for Herns and Cormorants with us. And this building of Storks upon Trees, may be alſo anſwerable unto the original and natural way of building of Storks before the political habitations of men, and the raiſing of Houſes and high Buildings; before they were invited by ſuch conveniences and prepared Neſts, to relinquiſh their natural places of nidulation. I ſay, before or where ſuch advantages are not ready; when Swallows found other places than Chimneys, and Daws found other places than holes in high Fabricks to build in.

* Bellonius *de Avibus.*

34. *And, therefore, Iſrael ſaid carry down the man a preſent, a little Balm, a little Honey, and Myrrhe, Nuts and Almonds,* Now whether this, which

Balm in Gen. 43. 11.

Jacob ſent, were the proper Balſam extolled by humane Writers, you cannot but make ſome doubt, who find the Greek Tranſlation to be Ῥητίνη, that is, *Reſina*, and ſo may have ſome ſuſpicion that it might be ſome pure diſtillation from the Turpentine Tree, which grows proſperouſly and plentifully in *Judæa*, and ſeems ſo underſtood by the Arabick; and was indeed eſteemed by *Theophraſtus* and *Dioſcorides*, the chiefeſt of reſinous Bodies, and the word *Reſina* Emphatically uſed for it.

That the Balſam Plant hath grown and proſpered in *Judæa* we believe without diſpute. For the ſame is atteſted by *Theophraſtus*, *Pliny*, *Juſtinus*, and many more; from the commendation that *Galen* affordeth of the Balſam of *Syria*, and the ſtory of *Cleopatra*, that ſhe obtain'd ſome Plants of Balſam from *Herod* the Great to tranſplant into *Ægypt*. But whether it was ſo anciently in *Judæa* as the time of *Jacob*; nay, whether this Plant was here before the time of *Solomon*, that great collectour of Vegetable rarities, ſome doubt may be made from the account of *Joſephus*, that the Queen of *Sheba*, a part of *Arabia*, among preſents unto *Solomon*, brought ſome Plants of the Balſam Tree, as one of the peculiar eſtimables of her Country. Whe-

Whether this ever had its natural growth, or were an original native Plant of *Judæa*, much more that it was peculiar unto that Country, a greater doubt may arise: while we reade in *Pausanias*, *Strabo* and *Diodorus*, that it grows also in *Arabia*, and find in * *Theophrastus*, that it grew in two Gardens about *Jericho* in *Judæa*. And more especially whiles we seriously consider that notable discourse between *Abdella*, *Abdachim* and *Alpinus*, concluding the natural and original place of this singular Plant to be in *Arabia*, about *Mecha* and *Medina*, where it still plentifully groweth, and Mountains abound therein. From whence it hath been carefully transplanted by the *Basha's* of *Grand Cairo*, into the Garden of *Matarea*; where, when it dies, it is repaired again from those parts of *Arabia*, from whence the *Grand Signior* yearly receiveth a present of Balsam from the *Xeriff* of *Mecha*, still called by the Arabians *Baleſſan*; whence they believe arose the Greek appellation *Balsam*. And since these Balsam-plants are not now to be found in *Judæa*, and though purposely cultivated, are often lost in *Judæa*, but everlastingly live, and naturally renew in *Arabia*; They probably concluded, that those of *Judæa* were foreign and transplanted from these parts.

* Theophraſt. l. 9. c. 6.

All which notwithſtanding, ſince the ſame Plant may grow naturally and ſpontaneouſly in ſeveral Countries, and either from inward or outward cauſes be loſt in one Region, while it continueth and ſubſiſteth in another, the Balſam Tree might poſſibly be a native of *Judæa* as well as of *Arabia*; which becauſe *de facto* it cannot be clearly made out, the ancient expreſſions of Scripture become doubtfull in this point. But ſince this Plant hath not, for a long time, grown in *Judæa*, and ſtill plentifully proſpers in *Arabia*, that which now comes in pretious parcels to us, and ſtill is called the Balſam of *Judæa*, may now ſurrender its name, and more properly be called the Balſam of *Arabia*.

Barley, Flax, &c. in Exod. 9. 31.

35. *And the Flax and the Barley was ſmitten; for the Barley was in the Ear, and the Flax was bolled, but the Wheat and the Rye was not ſmitten, for they were not grown up.* * How the Barley and the Flax ſhould be ſmitten in the plague of Hail in *Ægypt*, and the Wheat and Rye eſcape, becauſe they were not yet grown up, may ſeem ſtrange unto Engliſh obſervers, who call Barley Summer Corn ſown ſo many months after Wheat, and, beſide *hordeum Polyſtichon*, or big Barley, ſowe not Barley in the Winter, to anticipate the growth of Wheat.

* Linum folliculos germinavit, ὀψιμαλίζον, *Septuag.* Serotina, *Lat.* ὄψιμα, *Gr.*

And

And the ſame may alſo ſeem a prepoſterous expreſſion unto all who do not conſider the various Agriculture, and different Husbandry of Nations, and ſuch as was practiſed in *Ægypt*, and fairly proved to have been alſo uſed in *Judæa*, wherein their Barley Harveſt was before that of Wheat; as is confirmable from that expreſſion in *Ruth*, that ſhe *came into Bethlehem at the beginning of Barley Harveſt*, and ſtaid unto the end of Wheat Harveſt; from the death of *Manaſſes* the Father of *Judith*, Emphatically expreſſed to have happened in the Wheat Harveſt, and more advanced heat of the Sun; and from the cuſtom of the Jews, to offer the Barley Sheaf of the firſt fruits in *March*, and a Cake of Wheat Flower but at the end of *Pentecoſt*. Conſonant unto the practice of the Ægyptians, who (as *Theophraſtus* delivereth) ſowed their Barley early in reference to their firſt Fruits; and alſo the common rural practice, recorded by the ſame Authour, *Maturè ſeritur Triticum, Hordeum, quod etiam maturius ſeritur; Wheat and Barley are ſowed early, but Barley earlier of the two.*

Flax was alſo an early Plant, as may be illuſtrated from the neighbour Country of *Canaan*. For the Iſraelites kept the Paſſeover in *Gilgal* in the fourteenth day of the

firſt Month, anſwering unto part of our *March*, having newly paſſed *Jordan*: And the Spies which were ſent from *Shittim* unto *Jericho*, not many days before, were hid by *Rahab* under the ſtalks of Flax, which lay drying on the top of her Houſe; which ſheweth that the Flax was already and newly gathered. For this was the firſt preparation of Flax, and before fluviation or rotting, which, after *Pliny*'s account, was after Wheat Harveſt.

But the Wheat and the Rye were not ſmitten, for they were not grown up. The Original ſignifies that it was *hidden*, or *dark*, the Vulgar and Septuagint that it was *ſerotinous* or *late*, and our old Tranſlation that it was *late ſown*. And ſo the expreſſion and interpoſition of *Moſes*, who well underſtood the Husbandry of *Ægypt*, might Emphatically declare the ſtate of Wheat and Rye in that particular year; and if ſo, the ſame is ſolvable from the time of the floud of *Nilus*, and the meaſure of its inundation. For if it were very high, and over-drenching the ground, they were forced to later Seed-time; and ſo the Wheat and the Rye eſcaped; for they were more ſlowly growing Grains, and, by reaſon of the greater inundation of the River, were ſown later than ordinary that year, eſpecially in the Plains near the River,

River, where the ground drieth lateſt.

Some think the plagues of *Ægypt* were acted in one Month, others but in the compaſs of twelve. In the delivery of Scripture there is no account, of what time of the year or particular Month they fell out; but the account of theſe Grains, which were either ſmitten or eſcaped, make the plague of Hail to have probably hapned in *February:* This may be collected from the new and old account of the Seed time and Harveſt in *Ægypt.* For, according to the account of * *Radzevil,* the River riſing in *June,* and the Banks being cut in *September,* they ſow about S. *Andrews,* when the Floud is retired, and the moderate drineſs of the ground permitteth. So that the Barley anticipating the Wheat, either in time of ſowing or growing, might be in Ear in *February.*

* Radzevil's Travels.

The account of † *Pliny* is little different. They caſt the Seed upon the Slime and Mudd when the River is down, which commonly happeneth in the beginning of *November.* They begin to reap and cut down a little before the Calends of *April,* about the middle of *March,* and in the Month of *May* their Harveſt is in. So that Barley anticipating Wheat, it might be in Ear in *February,* and Wheat not yet grown up, at leaſt to the Spindle

† Plin. *lib.* 18. *cap.* 18.

or Ear, to be deſtroyed by the Hail. For they cut down about the middle of *March*, at leaſt their forward Corns, and in the Month of *May* all ſorts of Corns were in.

The *turning of the River into Bloud* ſhews in what Month this happened not. That is, not when the River had overflown; for it is ſaid, *the Ægyptians digged round about the River for Water to drink*, which they could not have done, if the River had been out, and the Fields under Water.

In the ſame Text you cannot, without ſome heſitation, paſs over the tranſlation of Rye, which the Original nameth *Caſſumeth*, the Greek rendreth *Olyra*, the French and Dutch *Spelta*, the Latin *Zea*, and not *Secale* the known word for Rye. But this common Rye ſo well underſtood at preſent, was not diſtinctly deſcribed, or not well known from early Antiquity. And therefore, in this uncertainty, ſome have thought it to have been the *Typha* of the Ancients. *Cordus* will have it to be *Olyra*, and *Ruellius* ſome kind of *Oryza*. But having no vulgar and well known name for thoſe Grains, we warily embrace an appellation of near affinity, and tolerably render it *Rye*.

While Flax, Barley, Wheat and Rye are named, ſome may wonder why no men-

tion

tion is made of Ryce, wherewith, at preſent, *Ægypt* ſo much aboundeth. But whether that Plant grew ſo early in that Country, ſome doubt may be made: for Ryce is originally a Grain of *India*, and might not then be tranſplanted into *Ægypt*.

36. *Let them become as the Graſs growing upon the Houſe top, which withereth before it be plucked up, whereof the mower filleth not his hand, nor he that bindeth Sheaves his boſome.* Though the *filling of the hand*, and mention of *Sheaves of Hay*, may ſeem ſtrange unto us, who uſe neither handfulls nor Sheaves in that kind of Huſbandry, yet may it be properly taken, and you are not like to doubt thereof, who may find the like expreſſions in the Authours *de Re ruſtica*, concerning the old way of this Husbandry. *Sheaves of Graſs, in* Pſal. 12.6,7.

* *Columella*, delivering what Works were not to be permitted upon the Roman *Feriæ*, or Feſtivals, among others ſets down, that upon ſuch days, it was not lawfull to carry or bind up Hay, *nec fœnum vincire nec vehere, per religiones Pontificum licet.* * Columella lib. 2. cap. 22.

Marcus † *Varro* is more particular; *Primum de pratis herbarum cum creſcere deſiit, ſubſecari falcibus debet, & quoad peraceſcat furcillis verſari, cum peracuit, de* † Varro lib. 1. cap. 49.

de his manipulos fieri & vehi in villam.

And their courſe of mowing ſeems ſomewhat different from ours. For they cut not down clear at once, but uſed an after ſection, which they peculiarly called *Sicilitium*, according as the word is expounded by *Georgius Alexandrinus*, and *Beroaldus* after *Pliny*; *Sicilire eſt falcibus conſectari quæ fœniſecæ præterierunt, aut ea ſecare quæ fœniſecæ præterierunt.*

Juniper Tree, in 1 King. 19. 5, &c.

37. When 'tis ſaid that *Elias* lay and ſlept under a Juniper Tree, ſome may wonder how that Tree, which in our parts groweth but low and ſhrubby, ſhould afford him ſhade and covering. But others know that there is a leſſer and a larger kind of that Vegetable; that it makes a Tree in its proper ſoil and region. And may find in *Pliny* that in the Temple of *Diana Saguntina* in *Spain*, the Rafters were made of Juniper.

* Pſal. 120. 4.

In that expreſſion of * *David*, *Sharp Arrows of the mighty, with Coals of Juniper*; Though Juniper be left out in the laſt Tranſlation, yet may there be an Emphatical ſenſe from that word; ſince Juniper abounds with a piercing Oil, and makes a ſmart Fire. And the rather, if that quality be half true, which *Pliny* affirmeth, that the Coals of Juniper raked up will keep a glowing Fire for the ſpace of

of a year. For ſo the expreſſion will Emphatically imply, not onely the *ſmart burning, but the laſting fire of their malice.*

That paſſage of * *Job*, wherein he complains that poor and half famiſhed fellows deſpiſed him, is of greater difficulty; *For want and famine they were ſolitary, they cut up Mallows by the Buſhes, and Juniper roots for meat.* Wherein we might at firſt doubt the Tranſlation, not onely from the Greek Text but the aſſertion of *Dioſcorides*, who affirmeth that the roots of Juniper are of a venomous quality. But *Scaliger* hath diſproved the ſame from the practice of the African Phyſicians, who uſe the decoction of Juniper roots againſt the Venereal Diſeaſe. The Chaldee reads it *Geniſta*, or ſome kind of Broom, which will be alſo unuſual and hard Diet, except thereby we underſtand the *Orobanche*, or Broom Rape, which groweth from the roots of Broom; and which, according to *Dioſcorides*, men uſed to eat raw or boiled in the manner of *Aſparagus*. * Job 30.3,4.

And, therefore, this expreſſion doth highly declare the miſery, poverty and extremity of the perſons who were now mockers of him; they being ſo contemptible and neceſſitous, that they were fain to be content, not with a mean Diet, but ſuch as was no Diet at all, the roots of Trees, the

the roots of Juniper, which none would make uſe of for Food, but in the loweſt neceſſity, and ſome degree of famiſhing.

Scarlet Tincture, in Gen. 38. 28. Exod. 25. 4, &c.

38. While ſome have diſputed whether *Theophraſtus* knew the Scarlet Berry, others may doubt whether that noble tincture were known unto the Hebrews, which notwithſtanding ſeems clear from the early and iterated expreſſions of Scripture concerning the Scarlet Tincture, and is the leſs to be doubted becauſe the Scarlet Berry grew plentifully in the Land of *Canaan*, and ſo they were furniſhed with the Materials of that Colour. For though *Dioſcorides* ſaith it groweth in *Armenia* and *Cappadocia*, yet that it alſo grew in *Judæa*, ſeems more than probable from the account of *Bellonius*, who obſerved it to be ſo plentifull in that Country, that it afforded a profitable Commodity, and great quantity thereof was tranſported by the Venetian Merchants.

How this ſhould be fitly expreſſed by the word *Tolagnoth*, *Vermis*, or *Worm*, may be made out from *Pliny*, who calls it *Coccus Scolecius*, or the *Wormy Berry*; as alſo from the name of that Colour called *Vermilion*, or the *Worm Colour*; and which is alſo anſwerable unto the true nature of it. For this is no proper Berry containing the fructifying part, but a kind of

of Veſſicular excreſcence, adhering commonly to the Leaf of the *Ilex Coccigera*, or dwarf and ſmall kind of Oak, whoſe Leaves are always green, and its proper ſeminal parts Acrons. This little Bagg containeth a red Pulp, which, if not timely gathered, or left to it ſelf, produceth ſmall red Flies, and partly a red powder, both ſerviceable unto the tincture. And therefore, to prevent the generation of Flies, when it is firſt gathered, they ſprinkle it over with Vinegar, eſpecially ſuch as make uſe of the freſh Pulp for the confection of *Alkermes*; which ſtill retaineth the Arabick name, from the *Kermesberry*; which is agreeable unto the deſcription of *Bellonius* and *Quinqueranus*. And the ſame we have beheld in *Provence* and *Languedock*, where it is plentifully gathered, and called *Manna Ruſticorum*, from the conſiderable profit which the Peaſants make by gathering of it.

39. Mention is made of Oaks in divers parts of Scripture, which though the Latin ſometimes renders a Turpentine Tree, yet ſurely ſome kind of Oak may be underſtood thereby; but whether our common Oak as is commonly apprehended, you may well doubt; for the common Oak, which proſpereth ſo well with us, delighteth not in hot regions. And that diligent

Oaks, in Gen. 35. 4, 8. Joſh. 24. 26. Iſa. 1. 29. Ezek. 27. 6. Hoſea. 4. 13, &c.

Bota-

Botaniſt *Bellonius*, who took ſuch particular notice of the Plants of *Syria* and *Judæa*, obſerved not the vulgar Oak in thoſe parts. But he found the *Ilex*, *Cheſue Verde*, or Ever-green Oak, in many places; as alſo that kind of Oak which is properly named *Eſculus*: and he makes mention thereof in places about *Jeruſalem*, and in his Journey from thence unto *Damaſcus*, where he found *Montes Ilice*, & *Eſculo virentes*; which, in his Diſcourſe of *Lemnos*, he ſaith are always green.

* 2 Sam. 18. 9, 14. And therefore when it is ſaid * of *Abſalom*, that his *Mule went under the thick Boughs of a great Oak, and his Head caught hold of the Oak, and he was taken up between the Heaven and the Earth*, that Oak might be ſome *Ilex*, or rather *Eſculus*. For that is a thick and buſhy kind, in *Orbem comoſa*, as *Dale-champius*; *ramis in orbem diſpoſitis comans*, as *Renealmus* deſcribeth it. And when it is ſaid † that *Ezechias broke down the Images, and cut down the Groves*, they might much conſiſt of Oaks, which were ſacred unto Pagan Deities, as this more particularly, according to that of *Virgil*,

† 2 King. 18. 4.

—*Nemorúmque Jovi quæ maxima frondet*
Eſculus,—

And,

And, in *Judæa*, where no Hogs were eaten by the Jews, and few kept by others, 'tis not unlikely that they moſt cheriſhed the *Eſculus*, which might ſerve for Food of men. For the Acrons thereof are the ſweeteſt of any Oak, and taſte like Cheſnuts; and ſo, producing an edulious or eſculent Fruit, is properly named *Eſculus*.

They which know the *Ilex*, or Evergreen Oak, with ſomewhat prickled Leaves, named Πρίνος, will better underſtand the irreconcileable anſwer of the two Elders, when the one accuſed *Suſanna* of incontinency under a Πρίνος, or Ever-green Oak, the other under a Σχῖνος, *Lentiſcus*, or Maſtick Tree, which are ſo different in Bigneſs, Boughs, Leaves and Fruit, the one bearing Acrons, the other Berries: And, without the knowledge hereof, will not Emphatically or diſtinctly underſtand that of the Poet,

Flaváque de viridi ſtillabant Ilice mella.

40. When we often meet with the Cedars of *Libanus*, that expreſſion may be uſed not onely becauſe they grew in a known and neighbour Country, but alſo becauſe they were of the nobleſt and largeſt kind of that Vegetable; And we find the Phœnician Cedar magnified by the Anci- *Cedars of Libanus.*

Ancients. The Cedar of *Libanus* is a *coniferous* Tree, bearing *Cones* or Cloggs; (not Berries) of such a vastness, that *Melchior Lussy*, a great Traveller, found one upon *Libanus* as big as seven men could compass. Some are now so curious as to keep the Branches and *Cones* thereof among their rare Collections. And, though much Cedar Wood be now brought from *America*, yet 'tis time to take notice of the true Cedar of *Libanus*, imployed in the Temple of *Solomon*; for they have been much destroyed and neglected, and become at last but thin. *Bellonius* could reckon but twenty eight, *Rowolfius* and *Radzevil* but twenty four, and *Bidulphus* the same number. And a later account of * some English Travellers saith, that they are now but in one place, and in a small compass, in *Libanus*.

* *A Journey to Jerusalem, 1672.*

Uncircumcised Fruit, in Levit. 19. 23.

Quando ingressi fueritis terram, & Plantaveritis in illa ligna Pomifera, auferetis præputia eorum. Poma quæ germinant immunda erunt vobis, nec edetis ex eis. Quarto autem anno, omnis fructus eorum sanctificabitur, laudabilis Domino. Quinto autem anno comedetis fructus. By this Law they were injoyned not to eat of the Fruits of the Trees which they planted for the *first three years:* and, as the Vulgar expresseth it, to take away the Prepuces, from such Trees,

Trees, during that time; the Fruits of the *fourth year being holy unto the Lord*, and thoſe of the fifth allowable unto others. Now if *auferre præputia* be taken, as many learned men have thought, to pluck away the bearing Buds, before they proceed unto Flowers or Fruit, you will readily apprehend the Metaphor, from the analogy and ſimilitude of thoſe Sprouts and Buds, which, ſhutting up the fruitfull particle, reſembleth the preputial part.

And you may alſo find herein a piece of Husbandry not mentioned in *Theophraſtus*, or *Columella*. For by taking away of the Buds, and hindering fructification, the Trees become more vigorous, both in growth and future production. By ſuch a way King *Pyrrhus* got into a luſty race of Beeves, and ſuch as were deſired over all *Greece*, by keeping them from Generation untill the ninth year.

And you may alſo diſcover a phyſical advantage of the goodneſs of the Fruit, which becometh leſs crude and more wholſome, upon the fourth or fifth years production.

41. While you reade in *Theophraſtus*, or modern Herbaliſts, a ſtrict diviſion of Plants, into *Arbor*, *Frutex*, *Suffrutex* & *Herba*, you cannot but take notice of the Scriptural diviſion at the Creation, into *Partition of Plants into Herb and Tree, in* Gen. 1. 11.

Tree and *Herb*: and this may ſeem too narrow to comprehend the Claſſis of Vegetables; which, notwithſtanding, may be ſufficient, and a plain and intelligible diviſion thereof. And therefore in this difficulty concerning the diviſion of Plants, the learned Botaniſt, *Cæſalpinus*, thus concludeth, *Clarius agemus ſi alterâ diviſione neglectâ, duo tantùm Plantarum genera ſubſtituamus, Arborem ſcilicet, & Herbam, conjungentes cum Arboribus Frutices, & cum Herba Suffrutices*; *Frutices* being the leſſer Trees, and *Suffrutices* the larger, harder and more ſolid Herbs.

And this diviſion into Herb and Tree, may alſo ſuffice, if we take in that natural ground of the diviſion of perfect Plants, and ſuch as grow from Seeds. For Plants, in their firſt production, do ſend forth two Leaves adjoining to the Seed; and then afterwards, do either produce two other Leaves, and ſo ſucceſſively before any Stalk; and ſuch go under the name of Πόα, Βοτάνη, or *Herb*; or elſe, after the firſt Leaves ſucceeding to the Seed Leaves, they ſend forth a Stalk, or rudiment of a Stalk before any other Leaves, and ſuch fall under the Claſſis of Δένδρον, or *Tree*. So that, in this natural diviſion, there are but two grand differences, that is, *Tree* and *Herb*. The *Frutex* and *Suffrutex* have the

the way of production from the Seed, and in other reſpects the *Suffrutices*, or *Cremia*, have a middle and participating nature, and referable unto Herbs.

42. *I have ſeen the ungodly in great power, and flouriſhing like a green Bay Tree.* The Bay Tree, in Pſal. 37. 35. Both Scripture and humane Writers draw frequent illuſtrations from Plants. *Scribonius Largus* illuſtrates the old Cymbals from the *Cotyledon Paluſtris*, or *Umbelicus Veneris*. Who would expect to find *Aaron*'s Mitre in any Plant? yet *Joſephus* hath taken ſome pains to make out the ſame in the ſeminal knop of *Hyoſcyamus*, or Henbane. The Scripture compares the Figure of Manna unto the Seed of Coriander. In * *Jeremy* we find the expreſſion, *Streight as a Palm Tree:* And here the wicked in their flouriſhing ſtate are likened unto a Bay Tree. Which, ſufficiently anſwering the ſenſe of the Text, we are unwilling to exclude that noble Plant from the honour of having its name in Scripture. Yet we cannot but obſerve, that the Septuagint renders it *Cedars*, and the Vulgar accordingly, *Vidi impium ſuperexaltatum, & elevatum ſicut Cedros Libani*; and the Tranſlation of *Tremelius* mentions neither Bay nor Cedar; *Seſe explicantem tanquam Arbor indigena virens*; which ſeems to have been followed by the

* Jer. 10. 5.

laſt Low Dutch Tranſlation. A private Tranſlation renders it like *a green ſelf-growing* * *Laurel.* The High Dutch of *Luther*'s Bible, retains the word *Laurel*; and ſo doth the old Saxon and Iſland Tranſlation; ſo alſo the French, Spaniſh; and Italian of *Diodati*: yet his Notes acknowledge that ſome think it rather a Cedar, and others any large Tree in a proſpering and natural Soil.

* Ainſworth.

But however theſe Tranſlations differ, the ſenſe is allowable and obvious unto apprehenſion: when no particular Plant is named, any proper to the ſenſe may be ſuppoſed; where either Cedar or Laurel is mentioned, if the preceding words [*exalted and elevated*] be uſed, they are more appliable unto the Cedar; where the word [*flouriſhing*] is uſed, it is more agreeable unto the Laurel, which, in its proſperity, abounds with pleaſant Flowers, whereas thoſe of the Cedar are very little, and ſcarce perceptible, anſwerable to the Firre, Pine and other coniferous Trees.

The Figg Tree, in S. Mark. 11. 13, &c.

43. *And in the morning, when they were come from Bethany, he was hungry; and ſeeing a Figg Tree afar off having Leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but Leaves: for the time of Figgs was not yet.* Singular conceptions have paſſed

paſſed from learned men to make out this paſſage of S. *Mark*, which * S. *Matthew* ſo plainly delivereth; moſt men doubting why our Saviour ſhould curſe the Tree for bearing no Fruit, when the time of Fruit was not yet come; or why it is ſaid that *the time of Figgs was not yet*, when, notwithſtanding, Figgs might be found at that ſeaſon.

* Matt. 21. 19.

† *Heinſius*, who thinks that *Elias* muſt ſalve the doubt, according to the received Reading of the Text, undertaketh to vary the ſame, reading ὅ γὰρ ἦν, καιρὸς σύκων, that is, *for where he was, it was the ſeaſon or time for Figgs.*

† Heinſius *in* Nonnum.

A learned ‖ Interpreter of our own, without alteration of accents or words, endeavours to ſalve all, by another interpretation of the ſame, Οὐ γὰρ καιρὸς σύκων, *For it was not a good or ſeaſonable year for Figgs.*

‖ D. Hammond.

But, becauſe men part not eaſily with old beliefs, or the received conſtruction of words, we ſhall briefly ſet down what may be alledged for it.

And, firſt, for the better comprehenſion of all deductions hereupon, we may conſider the ſeveral differences and diſtinctions both of Figg Trees and their Fruits. *Suidas* upon the word Ἰσχὰς makes four diviſions of Figgs, Ὄλυνθος, Φήλιξ, Σῦκον

and Ἰσχάς. But becauſe Φήλυξ makes no conſiderable diſtinction, learned men do chiefly inſiſt upon the three others; that is, Ὄλυνθος, or *Groſſus*, which are the Buttons, or ſmall ſort of Figgs, either not ripe, or not ordinarily proceeding to ripeneſs, but fall away at leaſt in the greateſt part, and eſpecially in ſharp Winters; which are alſo named Συκάδες, and diſtinguiſhed from the Fruit of the wild Figg, or *Caprificus*, which is named Ἔξυνθος, and never cometh unto ripeneſs. The ſecond is called Σῦκον, or *Ficus*, which commonly proceedeth unto ripeneſs in its due ſeaſon. A third the ripe Figg dried, which maketh the Ἰσχάδες, or *Carrier*.

Of Figg Trees there are alſo many diviſions; For ſome are *prodromi*, or precocious, which bear Fruit very early, whether they bear once, or oftner in the year; ſome are *protericæ*, which are the moſt early of the precocious Trees, and bear ſooneſt of any; ſome are *æſtivæ*, which bear in the common ſeaſon of the Summer, and ſome *ſerotinæ* which bear very late.

Some are *biferous* and *triferous*, which bear twice or thrice in the year, and ſome are of the ordinary ſtanding courſe, which make up the expected ſeaſon of Figgs.

Again

Again ſome Figg Trees, either in their proper kind, or fertility in ſome ſingle ones, do bear Fruit or rudiments of Fruit all the year long; as is annually obſervable in ſome kind of Figg Trees in hot and proper regions; and may alſo be obſerved in ſome Figg Trees of more temperate Countries, in years of no great diſadvantage, wherein, when the Summer-ripe Figg is paſt, others begin to appear, and ſo, ſtanding in Buttons all the Winter, do either fall away before the Spring, or elſe proceed to ripeneſs.

Now, according to theſe diſtinctions, we may meaſure the intent of the Text, and endeavour to make out the expreſſion. For, conſidering the diverſity of theſe Trees, and their ſeveral fructifications, probable or poſſible it is, that ſome thereof were implied, and may literally afford a ſolution.

And firſt, though it was not the ſeaſon for Figgs, yet ſome Fruit might have been expected, even in ordinary bearing Trees. For the *Groſſi* or Buttons appear before the Leaves, eſpecially before the Leaves are well grown. Some might have ſtood during the Winter, and by this time been of ſome growth: Though many fall off, yet ſome might remain on, and proceed towards maturity. And we find that good

Husbands had an art to make them hold on, as is delivered by *Theophraſtus*.

The Σῦκον or common Summer Figg was not expected; for that is placed by *Galen* among the *Fructus Horarii*, or *Horæi*, which ripen in that part of Summer, called Ὥρα, and ſtands commended by him above other Fruits of that ſeaſon. And of this kind might be the Figgs which were brought unto *Cleopatra* in a Basket together with an Aſp, according to the time of her death on the nineteenth of *Auguſt*. And that our Saviour expected not ſuch Figgs, but ſome other kind, ſeems to be implied in the indefinite expreſſion, *if haply he might find any thing thereon*; which in that Country, and the variety of ſuch Trees, might not be deſpaired of, at this ſeaſon, and very probably hoped for in the firſt precocious and early bearing Trees. And that there were precocious and early bearing Trees in *Judæa*, may be illuſtrated from ſome expreſſions in Scripture concerning precocious Figgs; * *Calathus unus habebat Ficus bonas nimis, ſicut ſolent eſſe Ficus primi temporis; One Basket had very good Figgs, even like the Figgs that are firſt ripe.* And the like might be more eſpecially expected in this place, if this remarkable Tree be rightly placed in ſome Mapps of *Jeruſalem*; for it is placed, by

* Jer. 24 2.

Adri-

Adrichomius, in or near *Bethphage*, which ſome conjectures will have to be the *Houſe of Figgs*: and at this place Figg Trees are ſtill to be found, if we conſult the Travels of *Bidulphus*.

Again, in this great variety of Figg Trees, as precocious, proterical, biferous, triferous, and always bearing Trees, ſomething might have been expected, though the time of common Figgs was not yet. For ſome Trees bear in a manner all the year; as may be illuſtrated from the Epiſtle of the Emperour *Julian*, concerning his Preſent of *Damaſcus* Figgs, which he commendeth from their ſucceſſive and continued growing and bearing, after the manner of the Fruits which *Homer* deſcribeth in the Garden of *Alcinous*. And though it were then but about the eleventh of *March*, yet, in the Latitude of *Jeruſalem*, the Sun at that time hath a good power in the day, and might advance the maturity of precocious often-bearing or ever-bearing Figgs. And therefore when it is ſaid * that *S. Peter* ſtood and warmed himſelf by the Fire in the Judgment Hall, and the reaſon is added [† *for it was cold*] that expreſſion might be interpoſed either to denote the coolneſs in the Morning, according to hot Countries, or ſome extraordinary and unuſual coldneſs, which happe-

* *S.* Mark 14. 67. *S.* Luke 22. 55, 56.

† *S.* John 18. 18.

happened at that time. For the ſame *Bidulphus*, who was at that time of the year at *Jeruſalem*, ſaith, that it was then as hot as at *Midſummer* in *England*: and we find in Scripture, that the firſt Sheaf of Barley was offer'd in *March*.

Our Saviour therefore, ſeeing a Figg Tree with Leaves well ſpread, and ſo as to be diſtinguiſhed a far off, went unto it, and when he came, found nothing but Leaves; he found it to be no precocious, or always-bearing Tree: And though it were not the time for Summer Figgs, yet he found no rudiments thereof; and though he expected not common Figgs, yet ſomething might happily have been expected of ſome other kind, according to different fertility, and variety of production; but, diſcovering nothing, he found a Tree anſwering the State of the Jewiſh Rulers, barren unto all expectation.

And this is conſonant unto the myſtery of the Story, wherein the Figg Tree denoteth the Synagogue and Rulers of the Jews, whom God having peculiarly cultivated, ſingularly bleſſed and cheriſhed, he expected from them no ordinary, ſlow, or cuſtomary fructification, but an earlineſs in good Works, a precocious or continued fructification, and was not content with

with common after-bearing; and might justly have expostulated with the Jews, as God by the Prophet * *Micah* did with their Forefathers; *Præcoquas Ficus desideravit Anima mea, My Soul longed for,* (or desired) *early ripe Fruits, but ye are become as a Vine already gathered, and there is no cluster upon you.*

* Micah 7. 1.

Lastly, In this account of the Figg Tree, the mystery and symbolical sense is chiefly to be looked upon. Our Saviour, therefore, taking a hint from his hunger to go unto this specious Tree, and intending, by this Tree, to declare a Judgment upon the Synagogue and people of the Jews, he came unto the Tree, and, after the usual manner, inquired, and looked about for some kind of Fruit, as he had done before in the Jews, but found nothing but Leaves and specious outsides, as he had also found in them; and when it bore no Fruit like them, when he expected it, and came to look for it, though it were not the time of ordinary Fruit, yet failing when he required it, in the mysterious sense, 'twas fruitless longer to expect it. For he had come unto them, and they were nothing fructified by it, his departure approached, and his time of preaching was now at an end.

Now,

Now, in this account, beſides the Miracle, ſome things are naturally conſiderable. For it may be queſtion'd how the Figg Tree, naturally a fruitfull Plant, became barren, for it had no ſhew or ſo much as rudiment of Fruit: And it was, in old time, a ſignal Judgment of God, that *the Figg Tree ſhould bear no Fruit*: and therefore this Tree may naturally be conceived to have been under ſome Diſeaſe indiſpoſing it to ſuch fructification. And this, in the Pathology of Plants, may be the Diſeaſe of φυλλομανία, ἐμφυλλισμὸς, or ſuperfoliation mention'd by *Theophraſtus*; whereby the fructifying Juice is ſtarved by the exceſs of Leaves; which in this Tree were already ſo full ſpread, that it might be known and diſtinguiſhed a far off. And this was, alſo, a ſharp reſemblance of the hypocriſie of the Rulers, made up of ſpecious outſides, and fruitleſs oſtentation, contrary to the Fruit of the Figg Tree, which, filled with a ſweet and pleaſant pulp, makes no ſhew without, not ſo much as of any Flower.

Some naturals are alſo conſiderable from the propriety of this puniſhment ſettled upon a Figg Tree: For infertility and barrenneſs ſeems more intolerable in this Tree than any, as being a Vegetable ſingularly conſtituted for production; ſo far from

from bearing no Fruit that it may be made to bear almoſt any. And therefore the Ancients ſingled out this as the fitteſt Tree whereon to graft and propagate other Fruits, as containing a plentifull and lively Sap, whereby other Cyons would proſper: And, therefore, this Tree was alſo ſacred unto the Deity of Fertility: and the *Statua* of *Priapus* was made of the Figg Tree.

Olim Truncus eram Ficulnus inutile Lignum. M.

It hath alſo a peculiar advantage to produce and maintain its Fruit above all other Plants, as not ſubject to miſcarry in Flowers and Bloſſomes, from accidents of Wind and Weather. For it beareth no Flowers outwardly, and ſuch as it hath, are within the Coat, as the later examination of Naturaliſts hath diſcovered.

Laſtly, It was a Tree wholly conſtituted for Fruit, wherein if it faileth, it is in a manner uſeleſs, the Wood thereof being of ſo little uſe, that it affordeth proverbial expreſſions,

Homo Ficulneus, argumentum Ficulneum.

for things of no validity.

The Palm Tree, in Cant. 7. 8.

44. *I said I will go up into the Palm Tree, and take hold of the Boughs thereof.* This expression is more agreeable unto the Palm than is commonly apprehended, for that it is a tall bare Tree bearing its Boughs but at the top and upper part; so that it must be ascended before its Boughs or Fruit can be attained: And the going, getting or climbing up, may be Emphatical in this Tree; for the Trunk or Body thereof is naturally contrived for ascension, and made with advantage for getting up, as having many welts and eminencies, and so as it were a natural Ladder, and Staves, by which it may be climbed, as **Pliny* observeth, *Palmæ teretes atque proceres, densis quadratisque pollicibus faciles se ad scandendum præbent*, by this way men are able to get up into it. And the Figures of Indians thus climbing the same are graphically described in the Travels of *Linschoten*. This Tree is often mentioned in Scripture, and was so remarkable in *Judæa*, that in after-times it became the Emblem of that Country, as may be seen in that Medal of the Emperour *Titus*, with a Captive Woman sitting under a Palm, and the Inscription of *Judæa Capta*. And *Pliny* confirmeth the same when he saith, *Judæa Palmis inclyta.*

* Plin. 13. *cap.* 4.

45. Many

45. Many things are mention'd in Scripture, which have an Emphasis from this or the neighbour Countries: For besides the Cedars, the Syrian Lilies are taken notice of by Writers. That expression in the *Canticles*, * *Thou art fair, thou art fair, thou hast Doves eyes*, receives a particular character, if we look not upon our common Pigeons, but the beauteous and fine ey'd Doves of Syria. *Lilies, in* Cant. 2. 1, 2, 16. * Cant. 4. 1.

When the Rump is so strictly taken notice of in the Sacrifice of the Peace Offering, in these words, † *The whole Rump, it shall be taken off hard by the Back-bone*, it becomes the more considerable in reference to this Country, where Sheep had so large Tails; which, according to || *Aristotle*, were a Cubit broad; and so they are still, as *Bellonius* hath delivered. † Levit. 3. 9. || Aristot. *Hist. Animal. lib.* 8.

When 'tis said in the *Canticles*, † *Thy Teeth are as a Flock of Sheep, which go up from the washing, whereof every one beareth Twins, and there is not one barren among them*; it may seem hard unto us of these parts to find whole Flocks bearing Twins, and not one barren among them; yet may this be better conceived in the fertile Flocks of those Countries, where Sheep have so often two, sometimes three, and sometimes four, and which is so frequently ob- † Cant. 4. 2.

ly obſerved by Writers of the neighbour Country of *Ægypt*. And this fecundity, and fruitfulneſs of their Flocks, is anſwerable unto the expreſſion of the Pſalmiſt, * *That our Sheep may bring forth thouſands and ten thouſands in our Streets.* And hereby, beſides what was ſpent at their Tables, a good ſupply was made for the great conſumption of Sheep in their ſeveral kinds of Sacrifices; and of ſo many thouſand Male unblemiſhed yearling Lambs, which were required at their Paſſeovers.

* Pſal. 144. 13.

Nor need we wonder to find ſo frequent mention both of Garden and Field Plants; ſince *Syria* was notable of old for this curioſity and variety, according to *Pliny*, *Syria hortis operoſiſſima*; and ſince *Bellonius* hath ſo lately obſerved of *Jeruſalem*, that its hilly parts did ſo abound with Plants, that they might be compared unto Mount *Ida* in *Crete* or *Candia*; which is the moſt noted place for noble Simples yet known.

Trees and Herbs not expreſly nam'd in Scripture.

46. Though ſo many Plants have their expreſs Names in Scripture, yet others are implied in ſome Texts which are not explicitly mention'd. In the Feaſt of *Tabernacles* or *Booths*, the Law was this, * *Thou ſhalt take unto thee Boughs of goodly Trees, Branches of the Palm, and the Boughs*

* Levit. 23. 40.

Boughs of thick Trees, and Willows of the Brook. Now though the Text deſcendeth not unto particulars of the *goodly Trees*, and *thick Trees*; yet *Maimonides* will tell us that for a *goodly Tree* they made uſe of the Citron Tree, which is fair and goodly to the eye, and well proſpering in that Country: And that for the *thick Trees* they uſed the Myrtle, which was no rare or infrequent Plant among them. And though it groweth but low in our Gardens, was not a little Tree in thoſe parts; in which Plant alſo the Leaves grew thick, and almoſt covered the Stalk. And *Curtius* * *Symphorianus* in his deſcription of the *Exotick* Myrtle, makes it, *Folio denſiſſimo ſenis in ordinem verſibus.* The Paſchal Lamb was to be eaten with bitterneſs or bitter Herbs, not particularly ſet down in Scripture: but the Jewiſh Writers declare, that they made uſe of Succory, and wild Lettuce, which Herbs while ſome conceive they could not get down, as being very bitter, rough and prickly, they may conſider that the time of the Paſſeover was in the Spring, when theſe Herbs are young and tender, and conſequently leſs unpleaſant; beſides, according to the Jewiſh cuſtom, theſe Herbs were dipped in the *Charoſeth* or Sawce made of Raiſins ſtamped with Vinegar, and were alſo eaten with

* Curtius de Hortis.

Bread; and they had four Cups of Wine allowed unto them; and it was ſufficient to take but a pittance of Herbs, or the quantity of an Olive.

Reeds in Scripture.

47. Though the famous paper Reed of *Ægypt*, be onely particularly named in Scripture; yet when Reeds are ſo often mention'd, without ſpecial name or diſtinction, we may conceive their differences may be comprehended, and that they were not all of one kind, or that the common Reed was onely implied. For men-

* Ezek 40.5. tion is made in * *Ezekiel* of *a meaſuring Reed of ſix Cubits:* we find that they ſmote our Saviour on the Head with a

† S. Matt. 27. 30, 48. † Reed, and put a Sponge with Vinegar on a Reed, which was long enough to reach to his mouth, while he was upon the Croſs; And with ſuch differences of Reeds, *Vallatory*, *Sagittary*, *Scriptory*, and others, they might be furniſhed in *Judæa:* For

|| Joſh. 16.17. we find in the portion of || *Ephraim*, *Vallis arundineti*; and ſo ſet down in the Mapps of *Adricomius*, and in our Tranſlation the River *Kana*, or Brook of *Canes*. And *Bellonius* tells us that the River *Jordan* affordeth plenty and variety of Reeds; out of ſome whereof the Arabs make Darts, and light Lances, and out of others, Arrows; and withall that there plentifully groweth the fine *Calamus*, *arundo Scriptoria*,

toria, or writing Reed, which they gather with the greateſt care, as being of ſingular uſe and commodity at home and abroad; a hard Reed about the compaſs of a Gooſe or Swans Quill, whereof I have ſeen ſome poliſhed and cut with a Webb; which is in common uſe for writing throughout the Turkiſh Dominions, they uſing not the Quills of Birds.

And whereas the ſame Authour with other deſcribers of theſe parts affirmeth, that the River *Jordan*, not far from *Jerico*, is but ſuch a Stream as a youth may throw a Stone over it, or about eight fathoms broad, it doth not diminiſh the account and ſolemnity of the miraculous paſſage of the Iſraelites under *Joſhua*; For it muſt be conſidered, that they paſſed it in the time of Harveſt, when the River was high, and the Grounds about it under Water, according to that pertinent parentheſis, *As the Feet of the Prieſts, which carried the Ark, were dipped in the brim of the Water, (for* * *Jordan overfloweth all its Banks at the time of Harveſt.)* In this conſideration it was well joined with the great River *Euphrates*, in that expreſſion in † *Eccleſiaſticus, God maketh the underſtanding to abound like Euphrates, and as Jordan in the time of Harveſt.*

* Joſh. 3. 15.

† Eccluſ. 24. 26.

Zizania, in S. Matt. 13. 24, 25, &c.

48. *The Kingdom of Heaven is likened unto a man which ſowed good Seed in his Field, but while men ſlept, his Enemy came and ſowed Tares* (or, as the Greek, *Zizania*) *among the Wheat.*

Now, how to render *Zizania*, and to what ſpecies of Plants to confine it, there is no ſlender doubt; for the word is not mention'd in other parts of Scripture, nor in any ancient Greek Writer: it is not to be found in *Ariſtotle*, *Theophraſtus*, or *Dioſcorides*. Some Greek and Latin Fathers have made uſe of the ſame, as alſo *Suidas* and *Phavorinus*; but probably they have all derived it from this Text.

And therefore this obſcurity might eaſily occaſion ſuch variety in Tranſlations and Expoſitions. For ſome retain the word *Zizania*, as the Vulgar, that of *Beza*, of *Junius*, and alſo the Italian and Spaniſh. The Low Dutch renders it *Oncruidt*, the German *Oncraut*, or *Herba Mala*, the French *Turoye* or *Lolium*, and the Engliſh *Tares*.

Beſides, this being conceived to be a Syriack word, it may ſtill add unto the uncertainty of the ſenſe. For though this Goſpel were firſt written in Hebrew, or Syriack, yet it is not unqueſtionable whether the true Original be any where extant: And that Syriack Copy which we now

now have, is conceived to be of far later time than S. *Matthew.*

Expoſitours and Annotatours are alſo various. *Hugo Grotius* hath paſſed the word *Zizania* without a Note. *Diodati*, retaining the word *Zizania*, conceives that it was ſome peculiar Herb growing among the Corn of thoſe Countries, and not known in our Fields. But *Emanuel de Sa* interprets it, *Plantas ſemini noxias*, and ſo accordingly ſome others.

Buxtorfius, in his Rabbinical Lexicon, gives divers interpretations, ſometimes for degenerated Corn, ſometimes for the black Seeds in Wheat, but withall concludes, *an hæc ſit eadem vox aut ſpecies, cum Zizaniâ apud Evangeliſtam, quærant alii.* But Lexicons and Dictionaries by *Zizania* do almoſt generally underſtand *Lolium*, which we call *Darnel*, and commonly confine the ſignification to that Plant: Notwithſtanding, ſince *Lolium* had a known and received Name in Greek, ſome may be apt to doubt, why, if that Plant were particularly intended, the proper Greek word was not uſed in the Text. For * *Theophraſtus* named *Lolium* Αἶρα, and hath often mentioned that Plant; and in one place ſaith that Corn doth ſometimes *Lolieſcere* or degenerate into *Darnel*. *Dioſcorides*, who travelled over *Judæa*, gives it the ſame

* ἐξαίρησις. Theophraſt. *Hiſt. Plant. l.* 8.

name, which is alſo to be found in *Galen*, *Ætius* and *Ægineta*; and *Pliny* hath ſometimes latinized that word into *Æra*.

Beſides, *Lolium* or Darnel ſhews it ſelf in the Winter, growing up with the Wheat; and *Theophraſtus* obſerved that it was no Vernal Plant, but came up in the Winter; which will not well anſwer the expreſſion of the Text, *And when the Blade came up, and brought forth Fruit*, or gave evidence of its Fruit, *the Zizania* appeared. And if the Husbandry of the Ancients were agreeable unto ours, they would not have been ſo earneſt to weed away the Darnel; for our Husbandmen do not commonly weed it in the Field, but ſeparate the Seeds after Thraſhing. And therefore *Galen* delivereth, that in an unſeaſonable year, and great ſcarcity of Corn, when they neglected to ſeparate the Darnel, the Bread proved generally unwholſome, and had evil effects on the Head.

Our old and later Tranſlation render *Zizania*, *Tares*, which name our Engliſh Botaniſts give unto *Aracus*, *Cracca*, *Vicia ſylveſtris*, calling them Tares, and ſtrangling Tares. And our Husbandmen by Tares underſtand ſome ſorts of wild Fitches, which grow amongſt Corn, and claſp upon it, according to the Latin Etymology, *Vicia à Vinciendo*. Now in this uncer-

uncertainty of the Original, Tares as well as ſome others, may make out the ſenſe, and be alſo more agreeable unto the circumſtances of the Parable. For they come up and appear what they are, when the Blade of the Corn is come up, and alſo the Stalk and Fruit diſcoverable. They have likewiſe little ſpreading Roots, which may intangle or rob the good Roots, and they have alſo tendrils and claſpers, which lay hold of what grows near them, and ſo can hardly be weeded without endangering the neighbour Corn.

However, if by *Zizania* we underſtand *Herbas ſegeti noxias*, or *vitia ſegetum*, as ſome Expoſitours have done, and take the word in a more general ſenſe, comprehending ſeveral Weeds and Vegetables offenſive unto Corn, according as the Greek word in the plural Number may imply, and as the learned * *Laurenbergius* hath expreſſed, *Runcare quod apud noſtrates Weden dicitur, Zizanias inutiles eſt evellere.* If, I ſay, it be thus taken, we ſhall not need to be definitive, or confine unto one particular Plant, from a word which may comprehend divers: And this may alſo prove a ſafer ſenſe, in ſuch obſcurity of the Original.

* De Horti cultura.

And therefore ſince in this Parable the ſower of the *Zizania* is the Devil, and the

Zizania wicked perſons; if any from this larger acception, will take in Thiſtles, Darnel, Cockle, wild ſtrangling Fitches, Bindweed, *Tribulus*, Reſtharrow and other *Vitia Segetum*; he may, both from the natural and ſymbolical qualities of thoſe Vegetables, have plenty of matter to illuſtrate the variety of his miſchiefs, and of the wicked of this world.

Cockle, in Job 31. 40.

49. When 'tis ſaid in *Job*, *Let Thiſtles grow up inſtead of Wheat, and Cockle inſtead of Barley*, the words are intelligible, the ſenſe allowable and ſignificant to this purpoſe: but whether the word *Cockle* doth ſtrictly conform unto the Original, ſome doubt may be made from the different Tranſlations of it; For the Vulgar renders it *Spina*, *Tremelius Vitia Frugum*, and the *Geneva Turoye* or Darnel. Beſides, whether Cockle were common in the ancient Agriculture of thoſe parts, or what word they uſed for it, is of great uncertainty. For the Elder Botanical Writers have made no mention thereof, and the Moderns have given it the Name of *Pſeudomelanthium*, *Nigellaſtrum*, *Lychnoeides Segetum*, names not known unto Antiquity: And therefore our Tranſlation hath warily ſet down [*noiſome Weeds*] in the Margin.

TRACT

TRACT II.

OF GARLANDS, AND Coronary or Garland-plants.

SIR,

THE uſe of flowry Crowns and Garlands is of no ſlender Antiquity, and higher than I conceive you apprehend it. For, beſides the old Greeks and Romans, the Ægyptians made uſe hereof; who, beſide the bravery of their Garlands, had little Birds upon them to peck their Heads and Brows, and ſo to keep them ſleeping at their Feſtival compotations. This practice alſo extended as far as *India*: for at the Feaſt with the Indian

dian King, it is peculiarly obſerved by *Philoſtratus* that their cuſtom was to wear Garlands, and come crowned with them unto their Feaſt.

The Crowns and Garlands of the Ancients were either Geſtatory, ſuch as they wore about their Heads or Necks; Portatory, ſuch as they carried at ſolemn Feſtivals; Penſile or Suſpenſory, ſuch as they hanged about the Poſts of their Houſes in honour of their Gods, as of *Jupiter Thyræus* or *Limeneus*; or elſe they were Depoſitory, ſuch as they laid upon the Graves and Monuments of the dead. And theſe were made up after all ways of Art, Compactile, Sutile, Plectile; for which Work there were στεφανοπλόκοι, or expert Perſons to contrive them after the beſt grace and property.

Though we yield not unto them in the beauty of flowry Garlands, yet ſome of thoſe of Antiquity were larger than any we lately meet with: for we find in *Athenæus* that a Myrtle Crown of one and twenty foot in compaſs was ſolemnly carried about at the Hellotian Feaſt in *Corinth*, together with the Bones of *Europa*.

And Garlands were ſurely of frequent uſe among them; for we reade in * *Galen* that when *Hippocrates* cured the great Plague

* *De Theriaca ad Piſonem.*

Plague of *Athens* by Fires kindled in and about the City; the fuel thereof conſiſted much of their Garlands. And they muſt needs be very frequent and of common uſe, the ends thereof being many. For they were convivial, feſtival, ſacrificial, nuptial, honorary, funebrial. We who propoſe unto our ſelves the pleaſure of two Senſes, and onely ſingle out ſuch as are of Beauty and good Odour, cannot ſtrictly confine our ſelves unto imitation of them.

For, in their convivial Garlands, they had reſpect unto Plants preventing drunkenneſs, or diſcuſſing the exhalations from Wine; wherein, beſide Roſes, taking in Ivy, Vervain, Melilote, *&c.* they made uſe of divers of ſmall Beauty or good Odour. The ſolemn feſtival Garlands were made properly unto their Gods, and accordingly contrived from Plants ſacred unto ſuch Deities; and their ſacrificial ones were ſelected under ſuch conſiderations. Their honorary Crowns triumphal, ovary, civical, obſidional, had little of Flowers in them: and their funebrial Garlands had little of beauty in them beſide Roſes, while they made them of Myrtle, Roſemary, Apium, *&c.* under ſymbolical intimations: but our florid and purely ornamental Garlands, delightfull

full unto ſight and ſmell, nor framed according to myſtical and ſymbolical conſiderations, are of more free election, and ſo may be made to excell thoſe of the Ancients; we having *China*, *India*, and a new world to ſupply us, beſide the great diſtinction of Flowers unknown unto Antiquity, and the varieties thereof ariſing from Art and Nature.

But, beſide Vernal, Æſtival and Autumnal made of Flowers, the Ancients had alſo Hyemal Garlands; contenting themſelves at firſt with ſuch as were made of Horn died into ſeveral Colours, and ſhaped into the Figures of Flowers, and alſo of *Æs Coronarium* or *Clincquant* or Braſs thinly wrought out into Leaves commonly known among us. But the curioſity of ſome Emperours for ſuch intents had Roſes brought from *Ægypt* untill they had found the art to produce late Roſes in *Rome*, and to make them grow in the Winter, as is delivered in that handſome Epigramme of *Martial*,

At tu Romanæ juſſus jam cedere Brumæ
Mitte tuas meſſes, Accipe, Nile, Roſas.

Some American Nations, who do much excell in Garlands, content not themſelves onely with Flowers, but make elegant Crowns

Crowns of Feathers, whereof they have ſome of greater radiancy and luſtre than their Flowers: and ſince there is an Art to ſet into ſhapes, and curiouſly to work in choiceſt Feathers, there could nothing anſwer the Crowns made of the choiceſt Feathers of ſome *Tomineios* and Sun Birds.

The Catalogue of Coronary Plants is not large in *Theophraſtus*, *Pliny*, *Pollux*, or *Athenæus*: but we may find a good enlargement in the accounts of Modern Botaniſts; and additions may ſtill be made by ſucceſſive acquiſts of fair and ſpecious Plants, not yet tranſlated from foreign Regions or little known unto our Gardens; he that would be complete may take notice of theſe following,

Flos Tigridis.
Flos Lyncis.
Pinea Indica Recchi, Talama Ouiedi.
Herba Paradiſea.
Volubilis Mexicanus.
Narciſſus Indicus Serpentarius.
Helichryſum Mexicanum.
Xicama.
Aquilegia novæ Hiſpaniæ Cacoxochitli Recchi.
Ariſtochæa Mexicana.
Camaratinga ſive Caragunta quarta Piſonis.

Mara-

Maracuia Granadilla.
Cambay ſive Myrtus Americana.
Flos Auriculæ Flor de la Oreia.
Floripendio novæ Hiſpaniæ.
Roſa Indica.
Zilium Indicum.
Fula Magori Garciæ.
Champe Garciæ Champacca Bontii.
Daullontas frutex odoratus ſeu Chamæmelum arboreſcens Bontii.
Beidelſar Alpini.
Sambuc.
Amberboi Turcarum.
Nuphar Ægyptium.
Lilionarciſſus Indicus.
Bamma Ægyptiacum.
Hiucca Canadenſis horti Farneſiani.
Bupthalmum novæ Hiſpaniæ Alepocapath.
Valeriana ſeu Chryſanthemum Americanum Acocotlis.
Flos Corvinus Coronarius Americanus.
Capolin Ceraſus dulcis Indicus Floribus racemoſis.
Aſphodelus Americanus.
Syringa Lutea Americana.
Bulbus unifolius.
Moly latifolium Flore luteo.
Conyza Americana purpurea.
Salvia Cretica pomifera Bellonii.
Lauſus Serrata Odora.
Ornithogalus Promontorii Bonæ Spei.

Fritil-

Fritallaria craſſa Soldanica Promontorii Bonæ Spei.
Sigillum Solomonis Indicum.
Tulipa Promontorii Bonæ Spei.
Iris Uvaria.
Nopolxoch ſedum elegans novæ Hiſpaniæ.

More might be added unto this Liſt; and I have onely taken the pains to give you a ſhort Specimen of thoſe many more which you may find in reſpective Authours, and which time and future induſtry may make no great ſtrangers in *England*. The Inhabitants of *Nova Hiſpania*, and a great part of *America*, Mahometans, Indians, Chineſes, are eminent promoters of theſe coronary and ſpecious Plants: and the annual Tribute of the King of *Biſnaguer* in *India*, ariſing out of Odours and Flowers, amounts unto many thouſands of Crowns.

Thus, in brief, of this matter. I am, &c.

TRACT.

TRACT III.

OF THE FISHES Eaten by OUR SAVIOUR WITH HIS DISCIPLES After His Resurrection from the Dead.

SIR,

I Have thought, a little, upon the Question proposed by you [viz. *What kind of Fishes those were of which our Saviour ate with his Disciples after his* * *Resurrection?*] and I return you such an Answer, as,

* S. Joh. 21. 9, 10, 11, 13.

as, in ſo ſhort a time for ſtudy, and in the midſt of my occaſions, occurs to me.

The Books of Scripture (as alſo thoſe which are Apocryphal) are often ſilent, or very ſparing, in the particular Names of Fiſhes; or in ſetting them down in ſuch manner as to leave the kinds of them without all doubt and reaſon for farther inquiry. For, when it declareth what Fiſhes were allowed the Iſraelites for their Food, they are onely ſet down in general which have Finns and Scales; whereas, in the account of *Quadrupeds* and Birds, there is particular mention made of divers of them. In the Book of *Tobit* that Fiſh which he took out of the River is onely named a great Fiſh, and ſo there remains much uncertainty to determine the Species thereof. And even the Fiſh which ſwallowed *Jonah*, and is called a *great Fiſh*, and commonly thought to be a great Whale, is not received without all doubt; while ſome learned men conceive it to have been none of our Whales, but a large kind of *Lamia*.

And, in this narration of S. *John*, the Fiſhes are onely expreſſed by their Bigneſs and Number, not their Names, and therefore it may ſeem undeterminable what they were: notwithſtanding, theſe Fiſhes being taken in the great Lake or Sea of *Tiberias*, ſomething may be probably ſta-

ted

ted therein. For ſince *Bellonius*, that diligent and learned Traveller, informeth us, that the Fiſhes of this Lake were Trouts, Pikes, Chevins and Tenches; it may well be conceived that either all or ſome thereof are to be underſtood in this Scripture. And theſe kind of Fiſhes become large and of great growth, anſwerable unto the expreſſion of Scripture, *One hundred and three great Fiſhes*; that is, large in their own kinds, and the largeſt kinds in this Lake and freſh Water, wherein no great variety, and of the larger ſort of Fiſhes, could be expected. For the River *Jordan*, running through this Lake, falls into the Lake of *Aſphaltus*, and hath no mouth into the Sea, which might admit of great Fiſhes or greater variety to come up into it.

And out of the mouth of ſome of theſe forementioned Fiſhes might the *Tribute money* be taken, when our Saviour, at *Capernaum*, ſeated upon the ſame Lake, ſaid unto *Peter*, *Go thou to the Sea, and caſt an Hook, and take up the Fiſh that firſt cometh; and when thou haſt opened his mouth thou ſhalt find a piece of money; that take and give them for thee and me.*

And this makes void that common conceit and tradition of the Fiſh called *Fabermarinus*, by ſome, a *Peter* or *Penny Fiſh*; which having two remarkable round ſpots

upon either ſide, theſe are conceived to be the marks of S. *Peter's* Fingers or ſignatures of the Money: for though it hath theſe marks, yet is there no probability that ſuch a kind of Fiſh was to be found in the Lake of *Tiberias*, *Geneſerah* or *Galilee*, which is but ſixteen miles long and ſix broad, and hath no communication with the Sea; for this is a mere Fiſh of the Sea and ſalt Water, and (though we meet with ſome thereof on our Coaſt) is not to be found in many Seas.

Thus having returned no improbable Anſwer unto your Queſtion, I ſhall crave leave to ask another of your ſelf concerning that Fiſh mention'd by * *Procopius*, which brought the famous King *Theodorick* to his end: his words are to this effect: "The manner of his Death was this, "*Symmachus* and his Son-in-law *Boëthius*, "juſt men and great relievers of the poor, "Senatours and Conſuls, had many ene- "mies, by whoſe falſe accuſations *Theo-* "*dorick* being perſwaded that they plot- "ted againſt him, put them to death and "confiſcated their Eſtates. Not long after "his Waiters ſet before him at Supper a "great Head of a Fiſh, which ſeemed to him "to be the Head of *Symmachus* lately mur- "thered; and with his Teeth ſticking out, "and fierce glaring eyes to threaten him: "being

* *De Bello Gothico, lib.* 1.

" being frighted, he grew chill, went to " Bed, lamenting what he had done to " *Symmachus* and *Boëthius*; and soon after " died. What [illegible] do you apprehend this to have been? I would learn of you; give me your thoughts about it.

I am, &c.

TRACT IV.

AN ANSWER To certain QUERIES Relating to Fiſhes, Birds, Inſects.

SIR,

I Return the following Anſwers to your Queries which were theſe,

[1. What Fiſhes are meant by the Names, *Halec* and *Mugil*?

2. What is the Bird which you will receive from the Bearer? and what

Birds are meant by the Names *Halcyon, Nyſus, Ciris, Nyctlicorax?*

3. What Inſect is meant by the word *Cicada?*]

Anſwer to Query 1. The word *Halec* we are taught to render an *Herring*, which, being an ancient word, is not ſtrictly appropriable unto a Fiſh not known or not deſcribed by the Ancients; and which the modern Naturaliſts are fain to name *Harengus*; the word *Halecula* being applied unto ſuch little Fiſh out of which they were fain to make Pickle; and *Halec* or *Alec*, taken for the Liquamen or Liquor it ſelf, according to that of the Poet,

——*Ego fæcem primus & Alec*
Primus & inveni piper album——

And was a conditure and Sawce much affected by Antiquity, as was alſo *Muria* and *Garum*.

In common conſtructions, *Mugil* is rendred a *Mullet*, which, notwithſtanding, is a different Fiſh from the *Mugil* deſcribed by Authours; wherein, if we miſtake, we cannot ſo cloſely apprehend the expreſſion of *Juvenal*,

——*Quoſ-*

—Quosdam ventres & Mugilis intrat.

And misconceive the Fish, whereby Fornicatours were so opprobriously and irksomely punished; for the *Mugil* being somewhat rough and hard skinned, did more exasperate the gutts of such offenders: whereas the Mullet was a smooth Fish, and of too high esteem to be imployed in such offices.

I cannot but wonder that this Bird you sent should be a stranger unto you, and unto those who had a sight thereof: for, though it be not seen every day, yet we often meet with it in this Country. It is an elegant Bird, which he that once beholdeth can hardly mistake any other for it. From the proper Note it is called an *Hoopebird* with us; in Greek *Epops*, in Latin *Upupa*. We are little obliged unto our School instruction, wherein we are taught to render *Upupa* a *Lapwing*, which Bird our natural Writers name *Vannellus*; for thereby we mistake this remarkable Bird, and apprehend not rightly what is delivered of it. *Answers Query 2.*

We apprehend not the Hieroglyphical considerations which the old Ægyptians made of this observable Bird; who considering

dering therein the order and variety of Colours, the twenty six or twenty eight Feathers in its Creſt, his latitancy, and mewing this handſome outſide in the Winter; they made it an Emblem of the varieties of the World, the ſucceſſion of Times and Seaſons, and ſignal mutations in them. And therefore *Orus*, the Hieroglyphick of the World; had the Head of an Hoopebird upon the top of his Staff.

Hereby we may alſo miſtake the *Duchiphath*, or Bird forbidden for Food in *Le-*
Levit. 11.19. *viticus*; and, not knowing the Bird, may the leſs apprehend ſome reaſons of that prohibition; that is, the magical virtues aſcribed unto it by the Ægyptians, and the ſuperſtitious apprehenſions which that Nation held of it, whilſt they preciſely numbred the Feathers and Colours thereof, while they placed it on the Heads of their Gods, and near their Mercurial Croſſes, and ſo highly magnified this Bird in their ſacred Symbols.

Again, not knowing or miſtaking this Bird, we may miſapprehend, or not cloſely apprehend, that handſome expreſſion of *Ovid*, when *Tereus* was turned into an *Upupa*, or Hoopebird.

Verti-

Vertitur in volucrem cui ſunt pro vertice Criſtæ,
Protinus immodicum ſurgit pro cuſpide roſtrum
Nomen Epops volucri, facies armata videtur.

For, in this military ſhape, he is aptly phancied even ſtill revengefully to purſue his hated Wife *Progne:* in the propriety of his Note crying out, *Pou, pou, ubi, ubi,* or *Where are you?*

Nor are we ſingly deceived in the nominal tranſlation of this Bird: in many other Animals we commit the like miſtake. So *Gracculus* is rendred a *Jay*, which Bird notwithſtanding muſt be of a dark colour according to that of *Martial*,

Sed quandam volo nocte nigriorem
Formica, pice, Gracculo, cicada.

* *Halcyon* is rendred a *King-fiſher*, a Bird commonly known among us, and by Zoographers and Naturals the ſame is named *Iſpida*, a well coloured Bird frequenting Streams and Rivers, building in holes of Pits, like ſome Martins, about the end of the Spring; in whoſe Neſts we have found little elſe than innumerable ſmall Fiſh Bones, and white round Eggs of a ſmooth

* *See Vulg. Err. B. 3. c. 10.*

a ſmooth and poliſhed ſurface, whereas the true *Alcyon* is a Sea Bird, makes an handſome Neſt floating upon the Water, and breedeth in the Winter.

That *Nyſus* ſhould be rendred either an *Hobby* or a *Sparrow Hawk*, in the Fable of *Nyſus* and *Scylla* in *Ovid*, becauſe we are much to ſeek in the diſtinction of Hawks according to their old denominations, we ſhall not much contend, and may allow a favourable latitude therein: but that the *Ciris* or Bird into which *Scylla* was turned ſhould be tranſlated a *Lark*, it can hardly be made out agreeable unto the deſcription of *Virgil* in his Poem of that name,

Inde alias volucres mimóque infecta rubenti
Crura——

But ſeems more agreeable unto ſome kind of *Hæmantopus* or Redſhank; and ſo the *Nyſus* to have been ſome kind of Hawk, which delighteth about the Sea and Mariſhes, where ſuch prey moſt aboundeth, which ſort of Hawk while *Scaliger* determineth to be a Merlin, the French Tranſlatour warily expoundeth it to be ſome kind of Hawk.

Nyctícorax we may leave unto the common and verbal tranſlation of a *Night Raven*,

ven, but we know no proper kind of Raven unto which to confine the ſame, and therefore ſome take the liberty to aſcribe it unto ſome ſort of Owls, and others unto the Bittern; which Bird in its common Note, which he uſeth out of the time of coupling and upon the Wing, ſo well reſembleth the croaking of a Raven that I have been deceived by it.

While *Cicada* is rendred a *Graſhopper*, we commonly think that which is ſo called among us to be the true *Cicada*; wherein, as we have elſewhere * declared, there is a great miſtake: for we have not the *Cicada* in *England*, and indeed no proper word for that Animal, which the French nameth *Cigale*. That which we commonly call a Graſhopper, and the French *Saulterelle* being one kind of Locuſt, ſo rendred in the Plague of *Ægypt*, and, in old Saxon named *Gerſthop*. *Anſwer to Query* 3.

* *Vulg. Err.* B. 5. c. 3.

I have been the leſs accurate in theſe Anſwers, becauſe the Queries are not of difficult Reſolution, or of great moment: however, I would not wholly neglect them or your ſatisfaction, as being, Sir,

Yours, &c.

TRACT

TRACT V.

OF HAWKS AND FALCONRY, Ancient and Modern.

SIR,

IN vain you expect much information, *de Re Accipitraria*, of Falconry, Hawks or Hawking, from very ancient Greek or Latin Authours; that Art being either unknown or ſo little advanced among them, that it ſeems to have proceeded no higher than the daring of Birds: which makes ſo little thereof to be found in *Ariſtotle*, who onely mentions ſome

ſome rude practice thereof in *Thracia*; as alſo in *Ælian*, who ſpeaks ſomething of Hawks and Crows among the Indians; little or nothing of true Falconry being mention'd before *Julius Firmicus*, in the days of *Conſtantius*, Son to *Conſtantine* the Great.

Yet if you conſult the accounts of later Antiquity left by *Demetrius* the Greek, by *Symmachus* and *Theodoſius*, and by *Albertus Magnus*, about five hundred years ago, you, who have been ſo long acquainted with this noble Recreation, may better compare the ancient and modern practice, and rightly obſerve how many things in that Art are added, varied, diſuſed or retained in the practice of theſe days.

In the Diet of Hawks, they allowed of divers Meats which we ſhould hardly commend. For beſide the Fleſh of Beef, they admitted of Goat, Hog, Deer, Whelp and Bear. And how you will approve the quantity and meaſure thereof, I make ſome doubt; while by weight they allowed half a pound of Beef, ſeven ounces of Swines Fleſh, five of Hare, eight ounces of Whelp, as much of Deer, and ten ounces of He-Goats Fleſh.

In the time of *Demetrius* they were not without the practice of Phlebotomy or Bleeding, which they uſed in the Thigh and Poun-

Pounces; they plucked away the Feathers on the Thigh, and rubbed the part, but if the Vein appeared not in that part, they opened the Vein of the fore Talon.

In the days of *Albertus*, they made uſe of Cauteries in divers places: to advantage their ſight they ſeared them under the inward angle of the eye; above the eye in diſtillations and diſeaſes of the Head; in upward pains they ſeared above the Joint of the Wing, and at the bottom of the Foot, againſt the Gout; and the chief time for theſe cauteries they made to be the month of *March*.

In great coldneſs of Hawks they made uſe of Fomentations, ſome of the ſteam or vapour of artificial and natural Baths, ſome wrapt them up in hot Blankets, giving them Nettle Seeds and Butter.

No Clyſters are mention'd, nor can they be ſo profitably uſed; but they made uſe of many purging Medicines. They purged with Aloe, which, unto larger Hawks, they gave in the bigneſs of a Greek Bean; unto leſs, in the quantity of a *Cicer*, which notwithſtanding I ſhould rather give waſhed, and with a few drops of Oil of Almonds: for the Guts of flying Fowls are tender and eaſily ſcratched by it; and upon the uſe of Aloe both in Hawks and Cormorants I have ſometimes obſerved bloody excretions.

In phlegmatick cauſes they ſeldom omitted *Staveſaker*, but they purged ſometimes with a Mouſe, and the Food of boiled Chickens, ſometimes with good Oil and Honey.

They uſed alſo the Ink of Cuttle Fiſhes, with Smallage, Betony, Wine and Honey. They made uſe of ſtronger Medicines than preſent practice doth allow. For they were not afraid to give *Coccus Baphicus*; beating up eleven of its Grains unto a Lentor, which they made up into five Pills wrapt up with Honey and Pepper: and, in ſome of their old Medicines, we meet with Scammony and *Euphorbium*. Whether, in the tender Bowels of Birds, infuſions of Rhubarb, Agaric and Mechoachan be not of ſafer uſe, as to take of Agary two Drachms, of Cinnamon half a Drachm, of Liquoriſh a Scruple, and, infuſing them in Wine, to expreſs a part into the mouth of the Hawk, may be conſidered by preſent practice.

Few Mineral Medicines were of inward uſe among them: yet ſometimes we obſerve they gave filings of Iron in the ſtraitneſs of the Cheſt, as alſo Lime in ſome of their pectoral Medicines.

But they commended Unguents of Quick-ſilver againſt the Scab: and I have ſafely given ſix or eight Grains of *Mercurius*

rius Dulcis unto Keſtrils and Owls, as alſo crude and current Quick-ſilver, giving the next day ſmall Pellets of Silver or Lead till they came away uncoloured: and this, if any, may probably deſtroy that obſtinate Diſeaſe of the *Filander* or Back-worm.

A peculiar remedy they had againſt the Conſumption of Hawks. For, filling a Chicken with Vinegar, they cloſed up the Bill, and hanging it up untill the Fleſh grew tender, they fed the Hawk therewith: and to reſtore and well Fleſh them, they commonly gave them Hogs Fleſh, with Oil, Butter and Honey; and a decoction of Cumfory to bouze.

They diſallowed of ſalt Meats and Fat; but highly eſteemed of Mice in moſt indiſpoſitions; and in the falling Sickneſs had great eſteem of boiled Batts: and in many Diſeaſes, of the Fleſh of Owls which feed upon thoſe Animals. In Epilepſies they alſo gave the Brain of a Kid drawn thorough a gold Ring; and, in Convulſions, made uſe of a mixture of Musk and *Stercus humanum aridum.*

For the better preſervation of their Health they ſtrowed Mint and Sage about them; and for the ſpeedier mewing of their Feathers, they gave them the Slough of a Snake, or a Tortoiſe out of

the Shell, or a green Lizard cut in pieces.

If a Hawk were unquiet, they hooded him, and placed him in a Smith's Shop for ſome time, where, accuſtomed to the continual noiſe of hammering, he became more gentle and tractable.

They uſed few terms of Art, plainly and intelligibly expreſſing the Parts affected, their Diſeaſes and Remedies. This heap of artificial terms firſt entring with the French Artiſts: who ſeem to have been the firſt and nobleſt Falconers in the Weſtern part of *Europe*; although, in their Language, they have no word which in general expreſſeth an Hawk.

They carried their Hawks in the left hand, and let them flie from the right. They uſed a Bell, and took great care that their Jeſſes ſhould not be red, leſt Eagles ſhould flie at them. Though they uſed Hoods, we have no clear deſcription of them, and little account of their Lures.

The ancient Writers left no account of the ſwiftneſs of Hawks or meaſure of their flight: but * *Heresbachius* delivers that *William* Duke of *Cleve* had an Hawk which, in one day, made a flight out of *Weſtphalia* into *Pruſſia*. And, upon good account, an Hawk in this Country of *Norfolk*, made a flight at a Woodcock near thirty miles in one hour. How far the Hawks,

* *De Re Ruſtica.*

Hawks, Merlins and wild Fowl which come unto us with a North-weſt wind in the Autumn, flie in a day, there is no clear account; but coming over Sea their flight hath been long, or very ſpeedy. For I have known them to light ſo weary on the coaſt, that many have been taken with Dogs, and ſome knock'd down with Staves and Stones.

Their Perches ſeem not ſo large as ours; for they made them of ſuch a bigneſs that their Talons might almoſt meet: and they choſe to make them of Sallow, Poplar or Lime Tree.

They uſed great clamours and hollowing in their flight, which they made by theſe words, *ou loi, la, la, la*; and to raiſe the Fowls, made uſe of the ſound of a Cymbal.

Their recreation ſeemed more ſober and ſolemn than ours at preſent, ſo improperly attended with Oaths and Imprecations. For they called on God at their ſetting out, according to the account of *Demetrius*, τὸν Θεὸν ἐπικαλέσαντες, *in the firſt place calling upon God.*

The learned *Rigaltius* thinketh, that if the Romans had well known this airy Chaſe, they would have left or leſs regarded their Circenſial Recreations. The Greeks underſtood Hunting early, but

little or nothing of our Falconry. If *Alexander* had known it, we might have found something of it and more of Hawks in *Ariſtotle*; who was ſo unacquainted with that way, that he thought that Hawks would not feed upon the Heart of Birds. Though he hath mention'd divers Hawks, yet *Julius Scaliger*, an expert Falconer, deſpaired to reconcile them unto ours. And 'tis well if, among them, you can clearly make out a Lanner, a Sparrow Hawk and a Keſtril, but muſt not hope to find your Gier Falcon there, which is the noble Hawk; and I wiſh you one no worſe than that of *Henry* King of *Navarre*; which, *Scaliger* ſaith, he ſaw ſtrike down a Buzzard, two wild Geeſe, divers Kites, a Crane and a Swan.

Nor muſt you expect from high Antiquity the diſtinctions of Eyeſs and Ramage Hawks, of Sores and Entermewers, of Hawks of the Lure and the Fiſt; nor that material diſtinction into ſhort and long winged Hawks; from whence ariſe ſuch differences in their taking down of Stones; in their flight, their ſtriking down or ſeizing of their Prey, in the ſtrength of their Talons, either in the Heel and fore-Talon, or the middle and the Heel: not yet what Eggs produce the different Hawks, or when they lay three Eggs,

that

that the first produceth a Female and large Hawk, the second of a midler sort, and the third a smaller Bird Tercellene or Tassel of the Masle Sex; which Hawks being onely observed abroad by the Ancients, were looked upon as Hawks of different kinds and not of the same Eyrie or Nest. As for what *Aristotle* affirmeth that Hawks and Birds of prey drink not; although you know that it will not strictly hold, yet I kept an Eagle two years, which fed upon Kats, Kittlings, Whelps and Ratts, without one drop of Water.

If any thing may add unto your knowledge in this noble Art, you must pick it out of later Writers than those you enquire of. You may peruse the two Books of Falconry writ by that renowned Emperour *Frederick* the Second; as also the Works of the noble Duke *Belisarius*, of *Tardiffe*, *Francherius*, of *Franciſco Sforzino* of *Vicensa*; and may not a little inform or recreate your self with that elegant Poem of * *Thuanus*. I leave you to divert your self by the perusal of it, having, at present, no more to say but that I am, *&c.*

* *De Re Accipitraria, in 3 Books.*

TRACT VI.

OF

Cymbals, &c.

SIR,

WITH what difficulty, if not poſſibility, you may expect ſatisfaction concerning the Muſick, or Muſical Inſtruments of the Hebrews, you will eaſily diſcover if you conſult the attempts of learned men upon that Subject: but for Cymbals, of whoſe Figure you enquire, you may find ſome deſcribed in *Bayfius*, in the Comment of *Rhodius* upon *Scribonius Largus*, and others.

As for Κύμβαλον ἀλαλάζον mentioned by S.* *Paul*, and rendred a *Tinckling Cymbal*, whether the tranſlation be not too ſoft and diminutive ſome queſtion may be made:

* 1 Cor. 13. 1.

made: for the word ἀλαλάζων implieth no ſmall ſound, but a ſtrained and lofty vociferation, or ſome kind of hollowing ſound, according to the Expoſition of *Heſychius*, Ἀλαλάξαι εὐφωνῆσαι τὴν φωνήν. A word drawn from the luſty ſhout of Souldiers, crying Ἀλαλὰ at the firſt charge upon their Enemies, according to the cuſtom of Eaſtern Nations, and uſed by Trojans in *Homer*; and is alſo the Note of the Chorus in *Ariſtophanes* Ἀλαλαὶ ἰὴ παιάν. In other parts of Scripture we reade of loud and high ſounding Cymbals; and in *Clemens Alexandrinus* that the Arabians made uſe of Cymbals in their Wars inſtead of other military Muſick; and *Polyænus* in his *Stratagemes* affirmeth that *Bacchus* gave the ſignal of Battel unto his numerous Army not with Trumpets but with Tympans and Cymbals.

And now I take the opportunity to thank you for the new Book ſent me containing the Anthems ſung in our Cathedral and Collegiate Churches: 'tis probable there will be additions, the Maſters of Muſick being now active in that affair. Beſide my naked thanks I have yet nothing to return you but this encloſed, which may be ſomewhat rare unto you, and that is a Turkiſh Hymn tranſlated into French out of the Turkiſh Metre,

Metre, which I thus render unto you.

O what praiſe doth he deſerve, and how great is that Lord, all whoſe Slaves are as ſo many Kings!

Whoſoever ſhall rub his Eyes with the duſt of his Feet, ſhall behold ſuch admirable things that he ſhall fall into an ecſtaſie.

He that ſhall drink one drop of his Beverage, ſhall have his Boſome like the Ocean filled with Gems and pretious Liquours.

Let not looſe the Reins unto thy Paſſions in this world: he that repreſſeth them ſhall become a true Solomon in the Faith.

Amuſe not thy ſelf to adore Riches, nor to build great Houſes and Palaces.

The end of what thou ſhalt build is but ruine.

Pamper not thy Body with delicacies and dainties; it may come to paſs one day that this Body may be in Hell.

Imagine not that he who findeth Riches findeth Happineſs; he that findeth Happineſs is he that findeth God.

All

* Velè *the Founder of the Convent.*

All who proſtrating themſelves in humility ſhall this day believe in * Velè, *if they were Poor ſhall be Rich, and if Rich ſhall become Kings.*

After the Sermon ended which was made upon a Verſe in the Alcoran containing much Morality, the *Dervices* in a Gallery apart ſung this Hymn, accompanied with Inſtrumental Muſick, which ſo affected the Ears of Monſieur *du Loyr*, that he would not omit to ſet it down, together with the Muſical Notes, to be found in his firſt Letter unto Monſieur *Bouliau*, Prior of *Magny*.

Excuſe my brevity: I can ſay but little where I underſtand but little.

I am, &c.

TRACT.

TRACT VII.

OF ROPALIC OR Gradual Verſes, &c.

Mens mea ſublimes rationes præmeditatur.

SIR,

THough I may juſtly allow a good intention in this Poem preſented unto you, yet I muſt needs confeſs, I have no affection for it; as being utterly averſe from all affectation in Poetry, which either reſtrains the phancy, or fetters the invention to any ſtrict diſpoſure of words. A Poem of this nature is to be found in *Auſonius* beginning thus,

Spes

Spes Deus æternæ ſtationis conciliator.

Theſe are Verſes *Ropalici* or *Clavales*, ariſing gradually like the Knots in a Ῥοπάλη or Clubb; named alſo *Fiſtulares* by *Priſcianus*, as *Elias* * *Vinetus* hath noted. They conſiſt properly of five words, each thereof encreaſing by one ſyllable. They admit not of a *Spondee* in the fifth place, nor can a Golden or Silver Verſe be made this way. They run ſmoothly both in Latin and Greek, and ſome are ſcatteringly to be found in *Homer*; as,

* El. Vinet. *in* Auſon.

Ὦ μάκαρ Ἀτρεΐδη μοιρηγενὲς ὀλβιοδαίμον,

Liberè dicam ſed in aurem, ego verſibus hujuſmodi Ropalicis, longo ſyrmate protractis, Ceraunium affigo.

He that affecteth ſuch reſtrained Poetry, may peruſe the Long Poem of *Hugbaldus* the Monk, wherein every word beginneth with a C penned in the praiſe of *Calvities* or Baldneſs, to the honour of *Carolus Calvus* King of *France*,

Carmina clariſonæ calvis cantate Camænæ.

The

The reſt may be ſeen at large in the *adverſaria* of *Barthius*: or if he delighteth in odd contrived phancies may he pleaſe himſelf with *Antiſtrophes, Counterpetories, Retrogrades, Rebuſſes, Leonine* Verſes, &c. to be found in *Sieur des Accords*. But theſe and the like are to be look'd upon, not purſued, odd works might be made by ſuch ways; and for your recreation I propoſe theſe few lines unto you,

Arcu paratur quod arcui ſufficit.

Miſellorum clamoribus accurrere non tam humanum quam ſulphureum eſt.

Aſino teratur quæ Aſino teritur.

Ne Aſphodelos comedas, phœnices manduca.

Cœlum aliquid poteſt, ſed quæ mira præſtat Papilio eſt.

Not to put you unto endleſs amuſement, the Key hereof is the homonomy of the Greek made uſe of in the Latin words, which rendreth all plain. More ænigmatical and dark expreſſions might be made if any one would ſpeak or compoſe them out of the numerical Characters or characteriſtical Numbers ſet down by * *Robertus de Fluctibus*. As

* *Tract 2. Part lib. 1.*

As for your queſtion concerning the contrary expreſſions of the Italian and Spaniards in their common affirmative anſwers, the Spaniard anſwering *cy Sennor*, the Italian *Signior cy*, you muſt be content with this Diſtich,

Why ſaith the Italian Signior cy, the Spaniard cy Sennor?
Becauſe the one puts that behind, the other puts before.

And becauſe you are ſo happy in ſome Tranſlations, I pray return me theſe two Verſes in Engliſh,

Occidit heu tandem multos quæ occidit amantes,
Et cinis eſt hodie quæ fuit ignis heri.

My occaſions make me to take off my Pen. I am, *&c.*

TRACT

TRACT VIII.

OF LANGUAGES,

And particularly of the

SAXON TONGUE.

SIR,

THE laſt Diſcourſe we had of the Saxon Tongue recalled to my mind ſome forgotten conſiderations. Though the Earth were widely peopled before the Flood, (as many learned men conceive) yet whether after a large diſperſion, and the ſpace of ſixteen hundred years, men maintained ſo uniform a Language in all parts, as to be ſtrictly of one Tongue, and readily to underſtand each other, may very well be doubted.

For though the World preſerved in the Family of *Noah* before the confuſion of Tongues might be ſaid to be of one Lip, yet even permitted to themſelves their humours, inventions, neceſſities, and new objects, without the miracle of Confuſion at firſt, in ſo long a tract of time, there had probably been a Babel. For whether *America* were firſt peopled by one or ſeveral Nations, yet cannot that number of different planting Nations, anſwer the multiplicity of their preſent different Languages, of no affinity unto each other; and even in their Northern Nations and incommunicating Angles, their Languages are widely differing. A native Interpreter brought from *California* proved of no uſe unto the Spaniards upon the neighbour Shore. From *Chiapa*, to *Guatemala*, *S. Salvador*, *Honduras*, there are at leaſt eighteen ſeveral Languages; and ſo numerous are they both in the Peruvian and Mexican Regions, that the great Princes are fain to have one common Language, which beſides their vernaculous and Mother Tongues, may ſerve for commerce between them.

And ſince the confuſion of Tongues at firſt fell onely upon thoſe which were preſent in *Sinaar* at the work of *Babel*, whether the primitive Language from *Noah* were

were onely preſerved in the Family of *Heber*, and not alſo in divers others, which might be abſent at the ſame, whether all came away and many might not be left behind in their firſt Plantations about the foot of the Hills, whereabout the Ark reſted and *Noah* became an Husbandman, is not abſurdly doubted.

For ſo the primitive Tongue might in time branch out into ſeveral parts of *Europe* and *Aſia*, and thereby the firſt or Hebrew Tongue which ſeems to be ingredient into ſo many Languages, might have larger originals and grounds of its communication and traduction than from the Family of *Abraham*, the Country of *Canaan* and words contained in the Bible which come ſhort of the full of that Language. And this would become more probable from the Septuagint or Greek Chronology ſtrenuouſly aſſerted by *Voſſius*; for making five hundred years between the Deluge and the days of *Peleg*, there ariſeth a large latitude of multiplication and diſperſion of People into ſeveral parts, before the deſcent of that Body which followed *Nimrod* unto *Sinaar* from the Eaſt.

They who derive the bulk of European Tongues from the Scythian and the Greek, though they may ſpeak probably in many

points, yet muſt needs allow vaſt difference or corruptions from ſo few originals, which however might be tolerably made out in the old Saxon, yet hath time much confounded the clearer derivations. And as the knowledge thereof now ſtands in reference unto our ſelves, I find many words totally loſt, divers of harſh ſound diſuſed or refined in the pronunciation, and many words we have alſo in common uſe not to be found in that Tongue, or venially derivable from any other from whence we have largely borrowed, and yet ſo much ſtill remaineth with us that it maketh the groſs of our Language.

The religious obligation unto the Hebrew Language hath ſo notably continued the ſame, that it might ſtill be underſtood by *Abraham*, whereas by the *Mazorite* Points and Chaldee Character the old Letter ſtands ſo transformed, that if *Moſes* were alive again, he muſt be taught to reade his own Law.

The Chinoys, who live at the bounds of the Earth, who have admitted little communication, and ſuffered ſucceſſive incurſions from one Nation, may poſſibly give account of a very ancient Language; but conſiſting of many Nations and Tongues; confuſion, admixtion and corruption in length of time might probably

ſo

ſo have crept in as without the virtue of a common Character, and laſting Letter of things, they could never probably make out thoſe ſtrange memorials which they pretend, while they ſtill make uſe of the Works of their great *Confutius* many hundred years before Chriſt, and in a ſeries aſcend as high as *Poncuus*, who is conceived our *Noah*.

The preſent Welch, and remnant of the old Britanes, hold ſo much of that ancient Language, that they make a ſhift to underſtand the Poems of *Merlin*, *Enerin*, *Teleſin*, a thouſand years ago, whereas the Herulian *Pater Noſter*, ſet down by *Wolfgangus Lazius*, is not without much criticiſm made out, and but in ſome words; and the preſent Pariſians can hardly hack out thoſe few lines of the League between *Charles* and *Lewis*, the Sons of *Ludovicus Pius*, yet remaining in old French.

The Spaniards, in their corruptive traduction and Romance, have ſo happily retained the terminations from the Latin, that notwithſtanding the Gothick and Mooriſh intruſion of words, they are able to make a Diſcourſe completely conſiſting of Grammatical Latin and Spaniſh, wherein the Italians and French will be very much to ſeek.

The learned *Caſaubon* conceiveth that a Dialogue might be compoſed in Saxon onely of ſuch words as are derivable from the Greek, which ſurely might be effected, and ſo as the learned might not uneaſily find it out. *Verſtegan* made no doubt that he could contrive a Letter which might be underſtood by the Engliſh, Dutch and Eaſt Friſlander, which, as the preſent confuſion ſtandeth, might have proved no very clear Piece, and hardly to be hammer'd out: yet ſo much of the Saxon ſtill remaineth in our Engliſh, as may admit an orderly diſcourſe and ſeries of good ſenſe, ſuch as not onely the preſent Engliſh, but *Ælfric*, *Bede* and *Alured* might underſtand after ſo many hundred years.

Nations that live promiſcuouſly, under the Power and Laws of Conqueſt, do ſeldom eſcape the loſs of their Language with their Liberties, wherein the Romans were ſo ſtrict that the Grecians were fain to conform in their judicial Proceſſes; which made the Jews looſe more in ſeventy years diſperſion in the Provinces of *Babylon*, than in many hundred in their diſtinct habitation in *Ægypt*; and the Engliſh which dwelt diſperſedly to looſe their Language in *Ireland*, whereas more tolerable reliques there are thereof in *Fingall*, where

where they were cloſely and almoſt ſolely planted; and the Moors which were moſt huddled together and united about *Granada*, have yet left their *Arvirage* among the Granadian Spaniards.

But ſhut up in Angles and inacceſſible corners, divided by Laws and Manners, they often continue long with little mixture, which hath afforded that laſting life unto the Cantabrian and Britiſh Tongue, wherein the Britanes are remarkable, who, having lived four hundred years together with the Romans, retained ſo much of the Britiſh as it may be eſteemed a Language; which either they reſolutely maintained in their cohabitation with them in Britane, or retiring after in the time of the Saxons into Countries and parts leſs civiliz'd and converſant with the Romans, they found the People diſtinct, the Language more intire, and ſo fell into it again.

But ſurely no Languages have been ſo ſtraitly lock'd up as not to admit of commixture. The Iriſh, although they retain a kind of a Saxon Character, yet have admitted many words of Latin and Engliſh. In the Welch are found many words from Latin, ſome from Greek and Saxon. In what parity and incommixture the Language of that People ſtood which were caſually diſcovered in the heart of

Spain, between the Mountains of *Caſtile*, no longer ago than in the time of Duke *D' Alva*, we have not met with a good account any farther than that their words were Baſquiſh or Cantabrian: but the preſent Baſquenſa one of the minor Mother Tongues of *Europe*, is not without commixture of Latin and Caſtilian, while we meet with *Santifiea*, *tentationeten*, *Glaria*, *puiſſanea*, and four more in the ſhort Form of the Lord's Prayer, ſet down by *Paulus Merula*: but although in this brief Form we may find ſuch commixture, yet the bulk of their Language ſeems more diſtinct, conſiſting of words of no affinity unto others, of numerals totally different, of differing Grammatical Rule, as may be obſerved in the Dictionary and ſhort *Baſquenſa* Grammar, compoſed by *Raphael Nicoleta*, a Prieſt of *Bilboa*.

And if they uſe the auxiliary Verbs of *Equin* and *Iſan*, anſwerable unto *Hazer* and *Ser*, to Have, and Be, in the Spaniſh, which Forms came in with the Northern Nations into the Italian, Spaniſh and French, and if that Form were uſed by them before, and crept not in from imitation of their neighbours, it may ſhew ſome ancienter traduction from Northern Nations, or elſe muſt ſeem very ſtrange; ſince the Southern Nations had it not of old, and I know

know not whether any ſuch mode be found in the Languages of any part of *America*.

The Romans, who made the great commixture and alteration of Languages in the World, effected the ſame, not onely by their proper Language, but thoſe alſo of their military Forces, employed in ſeveral Provinces, as holding a ſtanding *Militia* in all Countries, and commonly of ſtrange Nations; ſo while the cohorts and Forces of the Britanes were quartered in *Ægypt*, *Armenia*, *Spain*, *Illyria*, &c. the Stablæſians and Dalmatians here, the Gauls, Spaniards and Germans in other Countries, and other Nations in theirs, they could not but leave many words behind them, and carry away many with them, which might make that in many words of very diſtinct Nations ſome may ſtill remain of very unknown and doubtfull Genealogy.

And if, as the learned *Buxhornius* contendeth, the Scythian Language as the Mother Tongue runs through the Nations of *Europe*, and even as far as *Perſia*, the community in many words between ſo many Nations, hath a more reaſonable original traduction, and were rather derivable from the common Tongue diffuſed through them all, than from any particular

lar Nation, which hath alſo borrowed and holdeth but at ſecond hand.

The Saxons ſettling over all *England*, maintained an uniform Language, onely diverſified in Dialect, Idioms, and minor differences, according to their different Nations which came in to the common Conqueſt, which may yet be a cauſe of the variation in the ſpeech and words of ſeveral parts of *England*, where different Nations moſt abode or ſettled, and having expelled the Britanes, their Wars were chiefly among themſelves, with little action with foreign Nations untill the union of the Heptarchy under *Egbert*; after which time although the Danes infeſted this Land and ſcarce left any part free, yet their incurſions made more havock in Buildings, Churches and Cities, than the Language of the Country, becauſe their Language was in effect the ſame, and ſuch as whereby they might eaſily underſtand one another.

And if the Normans, which came into *Neuſtria* or *Normandy* with *Rollo* the Dane, had preſerved their Language in their new acquiſts, the ſucceeding Conqueſt of *England*, by Duke *William* of his race, had not begot among us ſuch notable alterations; but having loſt their Language in their abode in *Normandy* before they adventured

ventured upon *England*, they confounded the Engliſh with their French, and made the grand mutation, which was ſucceſſively encreaſed by our poſſeſſions in *Normandy*, *Guien* and *Aquitain*, by our long Wars in *France*, by frequent reſort of the French, who to the number of ſome thouſands came over with *Iſabel* Queen to *Edward* the Second, and the ſeveral Matches of *England* with the Daughters of *France* before and ſince that time.

But this commixture, though ſufficient to confuſe, proved not of ability to aboliſh the Saxon words; for from the French we have borrowed many Subſtantives, Adjectives and ſome Verbs, but the great Body of Numerals, auxiliary Verbs, Articles, Pronouns, Adverbs, Conjunctions and Prepoſitions, which are the diſtinguiſhing and laſting part of a Language, remain with us from the Saxon, which, having ſuffered no great alteration for many hundred years, may probably ſtill remain, though the Engliſh ſwell with the inmates of Italian, French and Latin. An Example whereof may be obſerv'd in this following,

ENGLISH

ENGLISH I.

The firſt and formoſt ſtep to all good Works is the dread and fear of the Lord of Heaven and Earth, which thorough the Holy Ghoſt enlightneth the blindneſs of our ſinfull hearts to tread the ways of wiſedom, and leads our feet into the Land of Bleſſing.

SAXON I.

The erſt and fyrmoſt ſtæp to eal gode Weorka is the dræd and feurt of the Lauord of Heoſan and Eorth, whilc thurh the Heilig Gaſt onlihtneth the blindneſſe of ure ſinfull heorte to træd the wæg of wiſdome, and thone læd ure fet into the Land of Bleſſung.

ENGLISH II.

For to forget his Law is the Door, the Gate and Key to let in all unrighteouſneſs, making our Eyes, Ears and Mouths to anſwer the luſt of Sin, our Brains dull to good Thoughts, our Lips dumb to his Praiſe, our Ears deaf to his Goſpel, and our Eyes dim to behold his Wonders, which witneſs againſt us that we have not

not well learned the word of God, that we are the Children of wrath, unworthy of the love and manifold gifts of God, greedily following after the ways of the Devil and witchcraft of the World, doing nothing to free and keep our ſelves from the burning fire of Hell, till we be buried in Sin and ſwallowed in Death, not to ariſe again in any hope of Chriſt's Kingdom.

SAXON II.

For to fuorgytan his Laga is the Dure, the Gat and Cæg to let in eal unrightwiſnyſſe, makend ure Eyge, Eore and Muth to anſware the luſt of Sin, ure Brægan dole to gode Theoht, ure Lippan dumb to his Preys, ure Earen deaf to his Goſpel, and ure Eyge dim to behealden his Wundra, whilc ge witnyſſe ongen us that wee œf noht wel gelæred the weord of God, that wee are the Cilda of ured, unwyrthe of the luſe and mænigfeald gift of God, grediglice felygend æfter the wægen of the Deoful and wiccraft of the Weorld, doend nothing to fry and cæp ure ſaula from the byrnend fyr of Hell, till we be geburied in Synne and ſwolgen in Death not to ariſe agen in ænig hope of Chriſtes Kynedome.

ENGLISH

ENGLISH III.

Which draw from above the bitter doom of the Almighty of Hunger, Sword, Sickneſs, and brings more ſad plagues than thoſe of Hail, Storms, Thunder, Bloud, Frogs, ſwarms of Gnats and Graſhoppers, which ate the Corn, Graſs and Leaves of the Trees in *Ægypt*.

SAXON III.

Whilc drag from buf the bitter dome of the Almagan of Hunger, Sweorde, Seokneſſe, and bring mere ſad plag, thone they of Hagal, Storme, Thunner, Blode, Frog, ſwearme of Gnæt and Gærſupper, whilc eaten the Corn, Gærs and Leaf of the Treowen in *Ægypt*.

ENGLISH IV.

If we reade his Book and holy Writ, theſe among many others, we ſhall find to be the tokens of his hate, which gathered together might mind us of his will, and teach us when his wrath beginneth, which ſometimes comes in open ſtrength and full ſail, oft ſteals like a Thief in the night, like Shafts ſhot from

from a Bow at midnight, before we think upon them.

SAXON IV.

Gyf we ræd his Boc and heilig Gewrit, theſe gemong mænig othern, we ſceall findan the tacna of his hatung whilc gegatherod together miht gemind us of his willan, and teac us whone his ured onginneth, whilc ſometima come in open ſtrength and fill ſeyle, oft ſtæl gelyc a Theof in the niht, gelyc Sceaft ſcoten fram a Boge at midneoht, beforan we thinck uppen them.

ENGLISH V.

And though they were a deal leſs, and rather ſhort than beyond our ſins, yet do we not a whit withſtand or forbear them, we are wedded to, not weary of our miſdeeds, we ſeldom look upward, and are not aſhamed under ſin, we cleanſe not our ſelves from the blackneſs and deep hue of our guilt; we want tears and ſorrow, we weep not, faſt not, we crave not forgiveneſs from the mildneſs, ſweetneſs and goodneſs of God, and with all livelihood and ſtedfaſtneſs to our uttermoſt will hunt after the evil of guile, pride, curſing, ſwearing,

ring, drunkenneſs, overeating, uncleanneſs, all idle luſt of the fleſh, yes many uncouth and nameleſs ſins, hid in our inmoſt Breaſt and Boſomes, which ſtand betwixt our forgiveneſs, and keep God and Man aſunder.

SAXON V.

And theow they wære a dæl leſſe, and reither ſcort thone begond oure ſinnan, get do we naht a whit withſtand and forbeare them, we eare bewudded to, noht werig of ure agen miſdeed, we ſeldon loc upweard, and ear not offchæmod under ſinne, we cleans noht ure ſelvan from the blacneſſe and dæp hue of ure guilt; we wan teare and ſara, we weope noht, fæſt noht, we craf noht foregyfneſſe fram the mildneſſe, ſweetneſſe and goodneſſe of God, and mit eal lifelyhood and ſtedfaſtneſſe to ure uttermoſt witt hunt æfter the ufel of guile, pride, curſung, ſwearung, druncenneſſe, overeat, uncleanneſſe and eal idle luſt of the flæſc, yis mænig uncuth and nameleas ſinnan, hid in ure inmæſt Briſt and Boſome, whilc ſtand betwixt ure foregyfneſſe, and cæp God and Man aſynder.

ENGLISH

ENGLISH VI.

Thus are we far beneath and alſo worſe than the reſt of God's Works; for the Sun and Moon, the King and Queen of Stars, Snow, Ice, Rain, Froſt, Dew, Miſt, Wind, fourfooted and creeping things, Fiſhes and feathered Birds, and Fowls either of Sea or Land do all hold the Laws of his will.

SAXON VI.

Thus eare we far beneoth and ealſo wyrſe thone the reſt of Gods Weorka; for the Sun and Mone, the Cyng and Cquen of Stearran, Snaw, Iſe, Ren, Froſt, Deaw, Miſte, Wind, feower fet and crypend dinga, Fix yefetherod Brid, and Fælan auther in Sæ or Land do eal heold the Lag of his willan.

Thus have you ſeen in few words how near the Saxon and Engliſh meet.

Now of this account the French will be able to make nothing; the modern Danes and Germans, though from ſeveral words they may conjecture at the meaning, yet will they be much to ſeek in the orderly ſenſe and continued conſtruc-

tion thereof, whether the Danes can continue ſuch a ſeries of ſenſe out of their preſent Language and the old Runick, as to be intelligible unto preſent and ancient times, ſome doubt may well be made; and if the preſent French would attempt a Diſcourſe in words common unto their preſent Tongue and the old *Romana Ruſtica* ſpoken in Elder times, or in the old Language of the Francks, which came to be in uſe ſome ſucceſſions after *Pharamond*, it might prove a Work of ſome trouble to effect.

It were not impoſſible to make an Original reduction of many words of no general reception in *England* but of common uſe in *Norfolk*, or peculiar to the Eaſt Angle Countries; as, *Bawnd*, *Bunny*, *Thurck*, *Enemmis*, *Sammodithee*, *Mawther*, *Kedge*, *Seele*, *Straft*, *Clever*, *Matchly*, *Dere*, *Nicked*, *Stingy*, *Noneare*, *Feft*, *Thepes*, *Goſgood*, *Kamp*, *Sibrit*, *Fangaſt*, *Sap*, *Cothiſh*, *Thokiſh*, *Bide owe*, *Paxwax*: of theſe and ſome others of no eaſie originals, when time will permit, the reſolution may be attempted; which to effect, the Daniſh Language new and more ancient may prove of good advantage: which Nation remained here fifty years upon agreement, and have left many Families in it, and the Language of theſe parts had ſurely been more

more commixed and perplex, if the Fleet of *Hugo de Bones* had not been caſt away, wherein threeſcore thouſand Souldiers out of *Britany* and *Flanders* were to be wafted over, and were by King *John*'s appointment to have a ſettled habitation in the Counties of *Norfolk* and *Suffolk*.

But beſide your laudable endeavours in the Saxon, you are not like to repent you of your ſtudies in the other European and Weſtern Languages, for therein are delivered many excellent Hiſtorical, Moral and Philoſophical Diſcourſes, wherein men merely verſed in the learned Languages are often at a loſs: but although you are ſo well accompliſhed in the French, you will not ſurely conceive that you are maſter of all the Languages in *France*, for to omit the Briton, Britonant or old Britiſh, yet retained in ſome part of *Britany*, I ſhall onely propoſe this unto your conſtruction.

Chavaliſco d' aqueſtes Boemes chems an freitado lou cap cun taules Jargonades, ero neoy chi voluiget bouta ſin tens embè aquelles. Anin à lous occells, che dizen tat prou ben en ein voz L' ome noſap comochodochi yen ay jes de plazer, d' auſir la mitat de paraulles en el mon.

This is a part of that Language which *Scaliger* nameth *Idiotiſmus Tectoſagicus*, or *Langue d' oc*, counterdiſtinguiſhing it unto the *Idiotiſmus Francicus*, or *Langue d' ouy*, not underſtood in a petty corner or between a few Mountains, but in parts of early civility, in *Languedoc*, *Provence* and *Catalonia*, which put together will make little leſs than *England*.

Without ſome knowledge herein you cannot exactly underſtand the Works of *Rablais*: by this the French themſelves are fain to make out that preſerved relique of old French, containing the League between *Charles* and *Lewis* the Sons of *Ludovicus Pius*. Hereby may tolerably be underſtood the ſeveral Tracts written in the Catalonian Tongue; and in this is publiſhed the Tract of Falconry written by *Theodoſius* and *Symmachus*: in this is yet conſerved the Poem *Vilhuardine* concerning the French expedition in the Holy War, and the taking of *Conſtantinople*, among the Works of *Marius Æquicola* an Italian Poet. You may find, in this Language, a pleaſant Dialogue of Love: this, about an hundred years ago, was in high eſteem, when many Italian Wits flocked into *Provence*; and the famous *Petrarcha* wrote many of his Poems in *Vaucluſe* in that Country.

For

For the word [*Dread*] in the Royal Title [*Dread Sovereign*] of which you deſire to know the meaning, I return anſwer unto your queſtion briefly thus.

Moſt men do vulgarly underſtand this word *Dread* after the common and Engliſh acception, as implying *Fear*, *Awe* or *Dread*.

Others may think to expound it from the French word *Droit* or *Droyt*. For, whereas in elder times, the *Preſidents* and *Supremes* of Courts were termed *Sovereigns*, men might conceive this a diſtinctive Title and proper unto the King as eminently and by right the Sovereign.

A third expoſition may be made from ſome Saxon Original, particularly from *Driht*, *Domine*, or *Drihten*, *Dominus*, in the Saxon Language, the word for *Dominus* throughout the Saxon Pſalms, and uſed in the expreſſion of the year of our Lord in the Decretal Epiſtle of Pope *Agatho* unto *Athelred* King of the Mercians, *Anno*, 680.

Verſtegan would have this term *Drihten* appropriate unto God. Yet, in the Conſtitutions of * *Withred* King of *Kent*, we find the ſame word uſed for a Lord or Maſter, *Si in veſperâ præcedente ſolem*

* v. Cl. Spelmanni Concil.

ſervus ex mandato Domini aliquod opus ſervile egerit, Dominus (Drihten) 80 *ſolidis luito.* However therefore, though *Driht, Domine*, might be moſt eminently applied unto the Lord of Heaven, yet might it be alſo transferred unto Potentates and Gods on Earth, unto whom fealty is given or due, according unto the Feudiſt term *Ligeus à Ligando* unto whom they were bound in fealty. And therefore from *Driht, Domine*, *Dread Sovereign*, may, probably, owe its Original.

I have not time to enlarge upon this Subject: 'Pray let this paſs, as it is, for a Letter and not for a Treatiſe. I am

Tours, &c.

TRACT

TRACT IX.

OF ARTIFICIAL HILLS, MOUNTS or BURROWS, In many parts of *ENGLAND.*

What they are, to what end raised, and by what Nations.

My honoured Friend Mr. *E. D.* his *Quære.*

" IN my last Summer's Journey through *Marshland, Holland* and a great part " of the *Fenns*, I observed divers artificial heaps of Earth of a very large magnitude, and I hear of many others which " are in other parts of those Countries,

" ſome of them are at leaſt twenty foot
" in direct height from the level whereon
" they ſtand. I would gladly know your
" opinion of them, and whether you think
" not that they were raiſed by the Romans
" or Saxons to cover the Bones or Aſhes
" of ſome eminent perſons?

My Anſwer.

Worthy Sir,

CONcerning artificial Mounts and Hills, raiſed without Fortifications attending them, in moſt parts of *England*, the moſt conſiderable thereof I conceive to be of two kinds; that is, either ſignal Boundaries and Land-marks, or elſe ſepulchral Monuments or Hills of Interrment for remarkable and eminent perſons, eſpecially ſuch as died in the Wars.

As for ſuch which are ſepulchral Monuments, upon bare and naked view they are not appropriable unto any of the three Nations of the Romans, Saxons or Danes, who, after the Britaines, have poſſeſſed this Land; becauſe upon ſtrict account, they may be appliable unto them all.

For

For that the Romans uſed ſuch hilly Sepultures, beſide many other teſtimonies, ſeems confirmable from the practice of *Germanicus*, who thus interred the unburied Bones of the ſlain Souldiers of *Varus*; and that expreſſion of *Virgil*, of high antiquity among the Latins,

——*facit ingens monte ſub alto*
Regis Dercenni terreno ex aggere Buſtum.

That the Saxons made uſe of this way is collectible from ſeveral Records, and that pertinent expreſſion of * *Lelandus*, *Saxones gens Chriſti ignara, in hortis amœnis, ſi domi forte ægroti moriebantur; ſin foris & bello occiſi, in egeſtis per campos terræ tumulis, quos (Burgos appellabant) ſepulti ſunt.*

* Leland. *in Aſſertione Regis Arthuri.*

That the Danes obſerved this practice, their own Antiquities do frequently confirm, and it ſtands preciſely delivered by *Adolphus Cyprius*, as the learned † *Wormius* hath obſerved. *Dani olim in memoriam Regum & Heroum, ex terra coacervata ingentes moles, Montium inſtar eminentes, erexiſſe, credibile omnino ac probabile eſt, atque illis in locis ut plurimum, quo ſæpe homines commearent, atque iter haberent, ut in viis publicis poſteritati memoriam conſecrarent, & quodammodo immortalitati mandarent.*

† Wormius *in Monumentis Danicis.*

darent. And the like Monuments are yet to be obſerved in *Norway* and *Denmark* in no ſmall numbers.

So that upon a ſingle view and outward obſervation they may be the Monuments of any of theſe three Nations: Although the greateſt number, not improbably, of the Saxons; who fought many Battels with the Britaines and Danes, and alſo between their own Nations, and left the proper name of Burrows for theſe Hills ſtill retained in many of them, as the ſeven Burrows upon *Salisbury* Plain, and in many other parts of *England.*

But of theſe and the like Hills there can be no clear and aſſured deciſion without an ocular exploration, and ſubterraneous enquiry by cutting through one of them either directly or croſſwiſe. For ſo with leſſer charge diſcovery may be made what is under them, and conſequently the intention of their erection.

For if they were raiſed for remarkable and eminent Boundaries, then about their bottom will be found the laſting ſubſtances of burnt Bones of Beaſts, of Aſhes, Bricks, Lime or Coals.

If Urns be found, they might be erected by the Romans before the term of Urn-burying or cuſtom of burning the dead expired: but if raiſed by the Romans after that

that period; Inſcriptions, Swords, Shields and Arms after the Roman mode, may afford a good diſtinction.

But if theſe Hills were made by Saxons or Danes, diſcovery may be made from the faſhion of their Arms, Bones of their Horſes, and other diſtinguiſhing ſubſtances buried with them.

And for ſuch an attempt there wanteth not encouragement. For a like Mount or Burrow was opened in the days of King *Henry* the Eighth upon *Barham* Down in *Kent*, by the care of Mr. *Thomas Digges* and charge of Sir *Chriſtopher Hales*; and a large Urn with Aſhes was found under it, as is delivered by *Thomas Twinus De Rebus Albionicis*, a learned Man of that Country, *Sub incredibili Terræ acervo, Urna cinere oſſium magnorum fragmentis plena, cùm galeis, clypeis æneis & ferreis rubigine ferè conſumptis, inuſitatæ magnitudinis, eruta eſt: ſed nulla inſcriptio nomen, nullum teſtimonium tempus, aut fortunam exponebant:* and not very long ago, as * *Cambden* delivereth, in one of the Mounts of *Barklow* Hills in *Eſſex*, being levelled there were found three Troughs, containing broken Bones, conceived to have been of Danes: and in later time we find, that a Burrow was opened in the Iſle of *Man*, wherein fourteen Urns were found with burnt

* Cambd. Brit. p. 326.

burnt Bones in them; and one more neat than the reſt, placed in a Bed of fine white Sand, containing nothing but a few brittle Bones, as having paſſed the Fire; according to the particular account thereof in the * deſcription of the Iſle of *Man*. Surely many noble Bones and Aſhes have been contented with ſuch hilly Tombs; which neither admitting Ornament, Epitaph or Inſcription, may, if Earthquakes ſpare them, out laſt all other Monuments. *Suæ ſunt Metis metæ.* Obelisks have their term, and Pyramids will tumble, but theſe mountainous Monuments may ſtand, and are like to have the ſame period with the Earth.

* *Publiſhed* 1656. *by* Dan. King.

More might be ſaid, but my buſineſs, of another nature, makes me take off my hand. I am

Yours, &c.

TRACT

TRACT X.

OF TROAS,

What place is meant by that Name.

Alſo, of the ſituations of *Sodom*, *Gomorrha*, *Admah*, *Zeboim*, in the dead Sea.

SIR,

To your Geographical Queries, I anſwer as follows.

IN ſundry paſſages of the new Teſtament, in the *Acts of the Apoſtles*, and Epiſtles of S. *Paul*, we meet with the word *Troas*; how he went from *Troas* to *Philippi* in *Macedonia*, from thence unto

Troas

Troas again: how he remained ſeven days in that place; from thence on foot to *Aſſos*, whither the Diſciples had ſailed from *Troas*, and there, taking him in, made their Voyage unto *Cæſarea*.

Now, whether this *Troas* be the name of a City or a certain Region ſeems no groundleſs doubt of yours: for that 'twas ſometimes taken in the ſignification of ſome Country, is acknowledged by *Ortelius*, *Stephanus* and *Grotius*; and it is plainly ſet down by *Strabo*, that a Region of *Phrygia* in *Aſia minor* was ſo taken in ancient times; and that, at the Trojan War, all the Territory which comprehended the nine Principalities ſubject unto the King of *Ilium*, Τροίη λεγομένη, was called by the name of *Troja*. And this might ſeem ſufficiently to ſalve the intention of the deſcription, when he came or went from *Troas*, that is, ſome part of that Region; and will otherwiſe ſeem ſtrange unto many how he ſhould be ſaid to go or come from that City which all Writers had laid in the Aſhes about a thouſand years before.

All which notwithſtanding, ſince we reade in the Text a particular abode of ſeven days, and ſuch particulars as leaving of his Cloak, Books and Parchments at *Troas*: And that S. *Luke* ſeems to have been

been taken in to the Travels of S. *Paul* in this place, where he begins in the *Acts* to write in the first person, this may rather seem to have been some City or special Habitation, than any Province or Region without such limitation.

Now that such a City there was, and that of no mean note, is easily verified from historical observation. For though old *Ilium* was anciently destroyed, yet was there another raised by the relicts of that people, not in the same place, but about thirty Furlongs westward, as is to be learned from *Strabo*.

Of this place *Alexander* in his Expedition against *Darius* took especial notice, endowing it with sundry Immunities, with promise of greater matters at his return from *Persia*; inclined hereunto from the honour he bore unto *Homer*, whose earnest Reader he was, and upon whose Poems, by the help of *Anaxarchus* and *Callisthenes*, he made some observations. As also much moved hereto upon the account of his cognation with the *Æacides* and Kings of *Molossus*, whereof *Andromache* the Wife of *Hector* was Queen. After the death of *Alexander*, *Lysimachus* surrounded it with a Wall, and brought the inhabitants of the neighbour Towns unto it, and so it bore the name of *Alexandria*; which

which, from *Antigonus*, was also called *Antigonia*, according to the inscription of that famous Medal in *Goltzius*, *Colonia Troas Antigonia Alexandrea*, *Legio vicesima prima*.

When the Romans first went into *Asia* against *Antiochus* 'twas but a Κωμόπολις and no great City; but, upon the Peace concluded, the Romans much advanced the same. *Fimbria*, the rebellious Roman, spoiled it in the Mithridatick War, boasting that he had subdued *Troy* in eleven days which the Grecians could not take in almost as many years. But it was again rebuilt and countenanced by the Romans, and became a Roman Colony, with great Immunities conferred on it; and accordingly it is so set down by *Ptolomy*. For the Romans, deriving themselves from the Trojans, thought no favour too great for it; especially *Julius Cæsar*, who, both in imitation of *Alexander*, and for his own descent from *Julus*, of the posterity of *Æneas*, with much passion affected it, and, in a discontented humour, * was once in mind to translate the Roman wealth unto it; so that it became a very remarkable place, and was, in *Strabo*'s time, ἐλλογίμων πόλεων, one of the noble Cities of *Asia*.

* Sueton.

And,

And, if they underſtood the prediction of *Homer* in reference unto the Romans, as ſome expound it in *Strabo*, it might much promote their affection unto that place; which being a remarkable prophecy, and ſcarce to be parallel'd in Pagan ſtory, made before *Rome* was built, and concerning the laſting Reign of the progeny of *Æneas*, they could not but take eſpecial notice of it. For thus is *Neptune* made to ſpeak, when he ſaved *Æneas* from the fury of *Achilles*.

Verum agite hunc ſubito præſenti à morte trahamus
Ne Cronides ira flammet ſi fortis Achilles
Hunc mactet, fati quem Lex evadere juſſit.
Ne genus intereat de læto ſemine totum
Dardani ab excelſo præ cunctis prolibus olim,
Dilecti quos è mortali ſtirpe creavit,
Nunc etiam Priami ſtirpem Saturnius odit,
Trojugenum poſthæc Æneas ſceptra tenebit
Et nati natorum & qui naſcentur ab illis.

The Roman favours were alſo continued unto S. *Paul*'s days; for * *Claudius*, producing an ancient Letter of the Romans unto King *Seleucus* concerning the Trojan Privileges, made a Releaſe of their Tributes; and *Nero* elegantly pleaded for their

* Sueton.

Tacit. l. 13.

their Immunities, and remitted all Tributes unto them.

And, therefore, there being ſo remarkable a City in this Territory, it may ſeem too hard to looſe the ſame in the general name of the Country; and ſince it was ſo eminently favoured by Emperours, enjoying ſo many Immunities, and full of Roman Privileges, it was probably very populous, and a fit abode for S. *Paul*, who being a Roman Citizen, might live more quietly himſelf, and have no ſmall number of faithfull well-wiſhers in it.

Yet muſt we not conceive that this was the old *Troy*, or re-built in the ſame place with it: for *Troas* was placed about thirty Furlongs Weſt, and upon the Sea ſhore; ſo that, to hold a clearer apprehenſion hereof than is commonly delivered in the Diſcourſes of the Ruines of *Troy*, we may conſider one Inland *Troy* or old *Ilium*, which was built farther within the Land, and ſo was removed from the Port where the Grecian Fleet lay in *Homer*; and another Maritime *Troy*, which was upon the Sea Coaſt placed in the Maps of *Ptolomy*, between *Lectum* and *Sigæum* or Port *Janizam*, Southweſt from the old City, which was this of S. *Paul*, and whereunto are appliable the particular accounts of *Bellonius*, when, not an hundred years ago, he deſcribed

ſcribed the Ruines of *Troy* with their Baths, Aqueducts, Walls and Towers, to be ſeen from the Sea as he ſailed between it and *Tenedos*; and where, upon nearer view, he obſerved ſome ſigns and impreſſions of his converſion in the ruines of Churches, Croſſes, and Inſcriptions upon Stones.

Nor was this onely a famous City in the days of S. *Paul*, but conſiderable long after. For, upon the Letter of *Adrianus*, *Herodes Atticus*, at a great charge, repaired their Baths, contrived Aqueducts and noble Water-courſes in it. As is alſo collectible from the Medals of *Caracalla*, of *Severus*, and *Criſpina*; with Inſcriptions, *Colonia Alexandria Troas*, bearing on the Reverſe either an Horſe, a Temple, or a Woman; denoting their deſtruction by an Horſe, their prayers for the Emperour's ſafety, and, as ſome conjecture, the memory of *Sibylla*, *Phrygia* or *Helleſpontica*.

Philoſtrat. *in Vita* Herodis Attici.

Nor wanted this City the favour of Chriſtian Princes, but was made a Biſhop's See under the Archbiſhop of *Cyzicum*; but in ſucceeding diſcords was deſtroyed and ruined, and the nobler Stones tranſlated to *Conſtantinople* by the Turks to beautifie their Moſques and other Buildings.

Concerning the Dead Sea, accept of theſe few Remarks.

IN the Map of the Dead Sea we meet with the Figure of the Cities which were deſtroyed: of *Sodom, Gomorrha, Admah* and *Zeboim*; but with no uniformity; men placing them variouſly, and, from the uncertainty of their ſituation, taking a fair liberty to ſet them where they pleaſe.

For *Admah, Zeboim* and *Gomorrha*, there is no light from the Text to define their ſituation. But, that *Sodom* could not be far from *Segor* which was ſeated under the Mountains near the ſide of the Lake, ſeems inferrible from the ſudden arrival of *Lot*, who, coming from *Sodom* at day break, attained to *Segor* at Sun riſing; and therefore *Sodom* is to be placed not many miles from it, not in the middle of the Lake, which againſt that place is about eighteen miles over, and ſo will leave nine miles to be gone in ſo ſmall a ſpace of time.

The Valley being large, the Lake now in length about ſeventy Engliſh miles, the River *Jordan* and divers others running over the Plain, 'tis probable the beſt Cities were

were ſeated upon thoſe Streams: but how the *Jordan* paſſed or winded, or where it took in the other Streams, is a point too old for Geography to determine.

For, that the River gave the fruitfulneſs unto this Valley by over watring that low Region, ſeems plain from that expreſſion in the *Text, that it was watered, *ſicut Paradiſus & Ægyptus*, like *Eden* and the Plains of *Meſopotamia*, where *Euphrates* yearly overfloweth; or like *Ægypt* where *Nilus* doth the like: and ſeems probable alſo from the ſame courſe of the River not far above this Valley where the Iſraelites paſſed *Jordan*, where 'tis ſaid that *Jordan overfloweth its Banks in the time of Harveſt.* * Gen. 13. 10.

That it muſt have had ſome paſſage under ground in the compaſs of this Valley before the creation of this Lake, ſeems neceſſary from the great current of *Jordan*, and from the Rivers *Arnon*, *Cedron*, *Zaeth*, which empty into this Valley; but where to place that concurrence of Waters or place of its abſorbition, there is no authentick deciſion.

The probableſt place may be ſet ſomewhat Southward, below the Rivers that run into it on the Eaſt or Weſtern Shore: and ſomewhat agreeable unto the account which *Brocardus* received from the Sara-

zens which lived near it, *Jordanem ingredi Mare Mortuum & rursum egredi, sed post exiguum intervallum à Terra absorberi.*

Strabo speaks naturally of this Lake, that it was first caused by Earthquakes, by sulphureous and bituminous eruptions, arising from the Earth. But the Scripture makes it plain to have been from a miraculous hand, and by a remarkable expression, *pluit Dominus ignem & Sulphur à Domino.* See also *Deut.* 29. *in ardore Salis*: burning the Cities and destroying all things about the Plain, destroying the vegetable nature of Plants and all living things, salting and making barren the whole Soil, and, by these fiery Showers, kindling and setting loose the body of the bituminous Mines, which shewed their lower Veins before but in some few Pits and openings, swallowing up the Foundation of their Cities; opening the bituminous Treasures below, and making a smoak like a Furnace able to be discerned by *Abraham* at a good distance from it.

If this little may give you satisfaction, I shall be glad, as being, Sir,

Yours, &c.

TRACT

TRACT XI.

OF THE ANSWERS OF THE Oracle of *Apollo* at *Delphos* TO *Cræſus* King of *Lydia*.

SIR,

AMong the * Oracles of *Apollo* there are none more celebrated than thoſe which he delivered unto *Cræſus* King of † *Lydia*, who ſeems of all Princes to have held the greateſt dependence on them. But moſt conſiderable are his plain and intelligible replies which he made unto the ſame King, when he

* *See* Vulg. Err. *l.*7. *c.*12.

† Herod. *l.*1. 46, 47, &c. 90, 91.

sent his Chains of Captivity unto *Delphos*, after his overthrow by *Cyrus*, with sad expostulations why he encouraged him unto that fatal War by his Oracle, saying, * Προλέγεσαι Κροίσῳ, ὼ στρατεύηλαι ἐπὶ Πέρσας, μεγάλην ἀρχὴν μιν καταλύσεν, Crœsus, *if he Wars against the Persians, shall dissolve a great Empire.* Why, at least, he prevented not that sad infelicity of his devoted and bountifull Servant, and whether it were fair or honourable for the Gods of *Greece* to be ingratefull: which being a plain and open delivery of *Delphos*, and scarce to be parallel'd in any ancient story, it may well deserve your farther consideration.

* Herod. *Ibid.* 54.

1. His first reply was, *That* Crœsus *suffered not for himself*; but paid the transgression of his fifth predecessour, who kill'd his Master and usurp'd the dignity unto which he held no title.

Now whether *Crœsus* suffered upon this account or not, hereby he plainly betrayed his insufficiency to protect him; and also obliquely discovered he had a knowledge of his misfortune; for knowing that wicked act lay yet unpunished, he might well divine some of his successours might smart for it: and also understanding he was like to be the last of that race, he might

might justly fear and conclude this infelicity upon him.

Hereby he also acknowledged the inevitable justice of God; that though Revenge lay dormant, it would not always sleep; and consequently confessed the just hand of God punishing unto the third and fourth generation, nor suffering such iniquities to pass for ever unrevenged.

Hereby he flatteringly encouraged him in the opinion of his own merits, and that he onely suffered for other mens transgressions: mean while he concealed *Crœsus* his pride, elation of mind and secure conceit of his own unparallel'd felicity, together with the vanity, pride and height of luxury of the Lydian Nation, which the Spirit of *Delphos* knew well to be ripe and ready for destruction.

2. A Second excuse was, *That it is not in the power of God to hinder the Decree of Fate.* A general evasion for any falsified prediction founded upon the common opinion of Fate, which impiously subjecteth the power of Heaven unto it; widely discovering the folly of such as repair unto him concerning future events: which, according unto this rule, must go on as the Fates have ordered, beyond his power to prevent or theirs to avoid; and consequently

quently teaching that his Oracles had onely this use to render men more miserable by foreknowing their misfortunes; whereof *Crœsus* himself held a sensible experience in that Dæmoniacal Dream concerning his eldest Son, *That he should be killed by a Spear*, which, after all care and caution, he found inevitably to befall him.

3. In his Third Apology he assured him that he endeavoured to transfer the evil Fate and to pass it upon his Children; and did however procrastinate his infelicity, and deferred the destruction of *Sardis* and his own Captivity three years longer than was fatally decreed upon it.

Wherein while he wipes off the stain of Ingratitude, he leaves no small doubt whether, it being out of his power to contradict or transfer the Fates of his Servants, it be not also beyond it to defer such signal events, and whereon the Fates of whole Nations do depend.

As also, whether he intended or endeavoured to bring to pass what he pretended, some question might be made. For that he should attempt or think he could translate his infelicity upon his Sons, it could not consist with his judgment, which attempts not impossibles or things beyond his power; nor with his knowledge of future

future things, and the Fates of ſucceeding Generations: for he underſtood that Monarchy was to expire in himſelf, and could particularly foretell the infelicity of his Sons, and hath alſo made remote predictions unto others concerning the fortunes of many ſucceeding deſcents; as appears in that anſwer unto *Attalus*,

Be of good courage, Attalus, *thou ſhalt reign*
And thy Sons Sons, but not their Sons again.

As alſo unto *Cypſelus* King of *Corinth.*

Happy is the Man who at my Altar ſtands,
Great Cypſelus *who* Corinth *now commands.*
Happy is he, his Sons ſhall happy be,
But for their Sons, unhappy days they'll ſee.

Now, being able to have ſo large a proſpect of future things, and of the fate of many Generations, it might well be granted he was not ignorant of the Fate of *Crœſus* his Sons, and well underſtood it was in vain to think to tranſlate his miſery upon them.

4. In the Fourth part of his reply, he clears himſelf of Ingratitude which Hell it ſelf cannot hear of; alledging that he had ſaved his life when he was ready to be

be burnt, by sending a mighty Showre, in a fair and cloudless day, to quench the Fire already kindled, which all the Servants of *Cyrus* could not doe. Though this Shower might well be granted, as much concerning his honour, and not beyond his power; yet whether this merciful Showre fell not out contingently or were not contrived by an higher power, which hath often pity upon Pagans, and rewardeth their vertues sometimes with extraordinary temporal favours; also, in no unlike case, who was the authour of those few fair minutes, which, in a showry day, gave onely time enough for the burning of *Sylla*'s Body, some question might be made.

5. The last excuse devolveth the errour and miscarriage of the business upon *Crœsus*, and that he deceived himself by an inconsiderate misconstruction of his Oracle, that if he had doubted, he should not have passed it over in silence, but consulted again for an exposition of it. Besides, he had neither discussed, nor well perpended his Oracle concerning *Cyrus*, whereby he might have understood not to engage against him.

Wherein, to speak indifferently, the deception and miscarriage seems chiefly to lie

lie at *Crœsus* his door, who, if not infatuated with confidence and security, might justly have doubted the construction: besides, he had received two Oracles before, which clearly hinted an unhappy time unto him: the first concerning *Cyrus*.

When ever a Mule shall o'er the Medians reign,
Stay not, but unto Hermus *fly amain.*

Herein though he understood not the *Median Mule* of *Cyrus*, that is, of his mixed descent, and from Assyrian and Median Parents, yet he could not but apprehend some misfortune from that quarter.

Though this prediction seemed a notable piece of Divination, yet did it not so highly magnifie his natural sagacity or knowledge of future events as was by many esteemed; he having no small assistance herein from the Prophecy of *Daniel* concerning the Persian Monarchy, and the Prophecy of *Jeremiah* and *Isaiah*, wherein he might reade the name of *Cyrus* who should restore the Captivity of the Jews, and must, therefore, be the great Monarch and Lord of all those Nations.

The same misfortune was also foretold when he demanded of *Apollo* if ever he should hear his dumb Son speak.

O foolish

O foolish Crœsus *who hast made this choice,*
To know when thou shalt hear thy dumb Son's voice;
Better he still were mute, would nothing say,
When he first speaks, look for a dismal day.

This, if he contrived not the time and the means of his recovery, was no ordinary divination: yet how to make out the verity of the story some doubt may yet remain. For though the causes of deafness and dumbness were removed, yet since words are attained by hearing, and men speak not without instruction, how he should be able immediately to utter such apt and significant words, as * Ἄνθρωπε, μὴ κτεῖνε Κροῖσον, *O Man slay not* Crœsus, it cannot escape some doubt, since the Story also delivers, that he was deaf and dumb, that he then first began to speak, and spake all his life after.

* Herod. *l.* 1. 85.

Now, if *Crœsus* had consulted again for a clearer exposition of what was doubtfully delivered, whether the Oracle would have spake out the second time or afforded a clearer answer, some question might be made from the examples of his practice upon the like demands.

So when the Spartans had often fought with ill success against the *Tegeates*, they consul-

conſulted the Oracle what God they ſhould appeaſe, to become victorious over them. The anſwer was, *that they ſhould remove the Bones of* Oreſtes. Though the words were plain, yet the thing was obſcure, and like finding out the Body of *Moſes*. And therefore they once more demanded in what place they ſhould find the ſame; unto whom he returned this anſwer,

When in the Tegean Plains a place thou find'ſt
Where blaſts are made by two impetuous Winds,
Where that that ſtrikes is ſtruck, blows follow blows,
There doth the Earth Oreſtes *Bones encloſe.*

Which obſcure reply the wiſeſt of *Sparta* could not make out, and was caſually unriddled by one talking with a Smith who had found large Bones of a Man buried about his Houſe; the Oracle importing no more than a Smith's Forge, expreſſed by a double Bellows, the Hammer and Anvil therein.

Now, why the Oracle ſhould place ſuch conſideration upon the Bones of *Oreſtes* the Son of *Agamemnon*, a mad man and a murtherer,

therer, if not to promote the idolatry of the Heathens, and maintain a ſuperſtitious veneration of things of no activity, it may leave no ſmall obſcurity.

Or why, in a buſineſs ſo clear in his knowledge, he ſhould affect ſo obſcure expreſſions it may alſo be wondred; if it were not to maintain the wary and evaſive method in his anſwers: for, ſpeaking obſcurely in things beyond doubt within his knowledge, he might be more tolerably dark in matters beyond his preſcience.

Though EI were inſcribed over the Gate of *Delphos*, yet was there no uniformity in his deliveries. Sometimes with that *obſcurity* as argued a fearfull prophecy; ſometimes ſo *plainly* as might confirm a ſpirit of divinity; ſometimes *morally*, deterring from vice and villany; another time *vitiouſly*, and in the ſpirit of bloud and cruelty: obſervably modeſt in his civil enigma and periphraſis of that part which old *Numa* would plainly * name, and *Medea* would not underſtand, when he adviſed *Ægeus* not to draw out his foot before, untill he arriv'd upon the Athenian ground; whereas another time he ſeemed too literal in that unſeemly epithet unto *Cyanus* King of * *Cyprus*, and put a beaſtly trouble upon all *Ægypt* to find out the

* Plut. *in* Theſ.

† *V.* Herod.

the Urine of a true Virgin. Sometimes, more beholding unto memory than invention, he delighted to expreſs himſelf in the bare Verſes of *Homer*. But that he principally affected Poetry, and that the Prieſt not onely or always compoſed his proſal raptures into Verſe, ſeems plain from his necromantical Prophecies, whilſt the dead Head in *Phlegon* delivers a long Prediction in Verſe; and at the raiſing of the Ghoſt of *Commodus* unto *Caracalla*, when none of his Anceſtours would ſpeak, the divining Spirit verſified his infelicities; correſponding herein to the apprehenſions of elder times, who conceived not onely a Majeſty but ſomething of Divinity in Poetry, and as in ancient times the old Theologians delivered their inventions.

Some critical Readers might expect in his oraculous Poems a more than ordinary ſtrain and true ſpirit of *Apollo*; not contented to find that Spirits make Verſes like Men, beating upon the filling Epithet, and taking the licence of dialects and lower helps, common to humane Poetry; wherein, ſince *Scaliger*, who hath ſpared none of the Greeks, hath thought it wiſedom to be ſilent, we ſhall make no excurſion.

Others may wonder how the curioſity of elder times, having this opportunity of

his Answers, omitted Natural Questions; or how the old Magicians discovered no more Philosophy; and if they had the assistance of Spirits, could rest content with the bare assertions of things, without the knowledge of their causes; whereby they had made their Acts iterable by sober hands, and a standing part of Philosophy. Many wise Divines hold a reality in the wonders of the Ægyptian Magicians, and that those *magnalia* which they performed before *Pharaoh* were not mere delusions of Sense. Rightly to understand how they made Serpents out of Rods; Froggs and Bloud of Water, were worth half *Porta*'s Magick.

Hermolaus Barbarus was scarce in his wits, when, upon conference with a Spirit, he would demand no other question than the explication of *Aristotle*'s *Entelecheia*. *Appion* the Grammarian, that would raise the Ghost of *Homer* to decide the Controversie of his Country, made a frivolous and pedantick use of Necromancy. *Philostratus* did as little, that call'd up the Ghost of *Achilles* for a particular of the Story of *Troy*. Smarter curiosities would have been at the great Elixir, the Flux and Reflux of the Sea, with other noble obscurities in Nature; but probably all in vain: in matters cognoscible and framed

for

for our diſquiſition, our Induſtry muſt be our Oracle, and Reaſon our *Apollo*.

Not to know things without the Arch of our intellectuals, or what Spirits apprehend, is the imperfection of our nature not our knowledge, and rather inſcience than ignorance in man. Revelation might render a great part of the Creation eaſie which now ſeems beyond the ſtretch of humane indagation, and welcome no doubt from good hands might be a true *Almageſt*, and great celeſtial conſtruction: a clear Syſteme of the planetical Bodies of the inviſible and ſeeming uſeleſs Stars unto us, of the many Suns in the eighth Sphere, what they are, what they contain and to what more immediately thoſe ſtupendious Bodies are ſerviceable. But being not hinted in the authentick Revelation of God, nor known how far their diſcoveries are ſtinted; if they ſhould come unto us from the mouth of evil Spirits, the belief thereof might be as unſafe as the enquiry.

This is a copious Subject; but, having exceeded the bounds of a Letter, I will not, now, purſue it farther. I am

Yours, &c.

TRACT XII.

A PROPHECY,

Concerning the future ſtate of ſeveral

NATIONS,

In a Letter written upon occaſion of an old Prophecy ſent to the Authour from a Friend, with a Requeſt that he would conſider it.

SIR,

I Take no pleaſure in Prophecies ſo hardly intelligible, and pointing at future things from a pretended ſpirit of Divination; of which ſort this ſeems to be which came unto your hand, and you were pleaſed to ſend unto me. And therefore, for your eaſier apprehenſion, diver-

tiſement and conſideration, I preſent you with a very different kind of prediction: not poſitively or peremptorily telling you what ſhall come to paſs; yet pointing at things not without all reaſon or probability of their events; not built upon fatal decrees, or inevitable deſignations, but upon conjectural foundations, whereby things wiſhed may be promoted, and ſuch as are feared, may more probably be prevented.

THE PROPHECY.

WHen New England *ſhall trouble* New Spain.
When Jamaica *ſhall be Lady of the Iſles and the Main.*
When Spain *ſhall be in* America *hid,*
And Mexico *ſhall prove a* Madrid.
When Mahomet's *Ships on the* Baltick *ſhall ride,*
And Turks ſhall labour to have Ports on that ſide.

When

When Africa *shall no more sell out their Blacks*
To make Slaves and Drudges to the American Tracts.
When Batavia *the Old shall be contemn'd by the New.*
When a new Drove of Tartars shall China *subdue.*
When America *shall cease to send out its Treasure,*
But employ it at home in American Pleasure.
When the new World shall the old invade,
Nor count them their Lords but their fellows in Trade.
When Men shall almost pass to Venice *by Land,*
Not in deep Water but from Sand to Sand.
When Nova Zembla *shall be no stay*
Unto those who pass to or from Cathay.
Then think strange things are come to light,
Whereof but few have had a foresight.

THE EXPOSITION OF THE PROPHECY.

When New England *ſhall trouble* New Spain.

That is, When that thriving Colony, which hath ſo much encreaſed in our days, and in the ſpace of about fifty years, that they can, as they report, raiſe between twenty and thirty thouſand men upon an exigency, ſhall in proceſs of time be ſo advanced, as to be able to ſend forth Ships and Fleets, as to infeſt the American Spaniſh Ports and Maritime Dominions by depredations or aſſaults; for which attempts they are not like to be unprovided, as abounding in the Materials for Shipping, Oak and Firre. And when length of time ſhall ſo far encreaſe that induſtrious people, that the neighbouring Country will not contain

contain them, they will range ſtill farther and be able, in time, to ſet forth great Armies, ſeek for new poſſeſſions, or make conſiderable and conjoined migrations, according to the cuſtom of ſwarming Northern Nations; wherein it is not likely that they will move Northward, but toward the Southern and richer Countries, which are either in the Dominions or Frontiers of the Spaniards: and may not improbably erect new Dominions in places not yet thought of, and yet, for ſome Centuries, beyond their power or Ambition.

When Jamaica *ſhall be Lady of the Iſles and the Main.*

That is, When that advantageous Iſland ſhall be well peopled, it may become ſo ſtrong and potent as to over-power the neighbouring Iſles, and alſo a part of the main Land, eſpecially the Maritime parts. And already in their infancy they have given teſtimony of their power and courage in their bold attempts upon *Campeche* and *Santa Martha*; and in that notable attempt upon *Panama* on the Weſtern ſide of *America*: eſpecially conſidering this Iſland is ſufficiently large to contain a numerous people, of a Northern and warlike deſcent,

deſcent, addicted to martial affairs both by Sea and Land, and advantageouſly ſeated to infeſt their neighbours both of the Iſles and the Continent, and like to be a receptacle for Colonies of the ſame originals from *Barbadoes* and the neighbour Iſles.

When Spain *ſhall be in* America *hid*;
And Mexico *ſhall prove a* Madrid.

That is, When *Spain*, either by unexpected diſaſters, or continued emiſſions of people into *America*, which have already thinned the Country, ſhall be farther exhauſted at home: or when, in proceſs of time, their Colonies ſhall grow by many acceſſions more than their Originals, then *Mexico* may become a *Madrid*, and as conſiderable in people, wealth and ſplendour: wherein that place is already ſo well advanced, that accounts ſcarce credible are given of it. And it is ſo advantageouſly ſeated, that, by *Acapulco* and other Ports on the South Sea, they may maintain a communication and commerce with the Indian Iſles and Territories, and with *China* and *Japan*, and on this ſide, by *Porto Belo* and others, hold correſpondence with *Europe* and *Africa*.

When

When Mahomet's *Ships in the Baltick ſhall ride.*

Of this we cannot be out of all fear; for, if the Turk ſhould maſter *Poland*, he would be ſoon at this Sea. And from the odd conſtitution of the Poliſh Government, the diviſions among themſelves, jealouſies between their Kingdom and Republick; vicinity of the Tartars, treachery of the Coſſacks, and the method of Turkiſh Policy, to be at Peace with the Emperour of *Germany* when he is at War with the Poles, there may be cauſe to fear that this may come to paſs. And then he would ſoon endeavour to have Ports upon that Sea, as not wanting Materials for Shipping. And, having a new acquiſt of ſtout and warlike men, may be a terrour unto the confiners on that Sea, and to Nations which now conceive themſelves ſafe from ſuch an Enemy.

When Africa *ſhall no more ſell out their Blacks.*

That is, When African Countries ſhall no longer make it a common Trade to ſell away

away their people to ſerve in the drudgery of American Plantations. And that may come to paſs when ever they ſhall be well civilized, and acquainted with Arts and Affairs ſufficient to employ people in their Countries: if alſo they ſhould be converted to Chriſtianity, but eſpecially unto Mahometiſm; for then they would never ſell thoſe of their Religion to be Slaves unto Chriſtians.

When Batavia *the Old ſhall be contemn'd by the New.*

When the Plantations of the Hollanders at *Batavia* in the *Eaſt Indies*, and other places in the *Eaſt Indies*, ſhall, by their conqueſts and advancements, become ſo powerfull in the Indian Territories; Then their Original Countries and States of *Holland* are like to be contemned by them, and obeyed onely as they pleaſe. And they ſeem to be in a way unto it at preſent by their ſeveral Plantations, new acquiſts and enlargements: and they have lately diſcovered a part of the Southern Continent, and ſeveral places which may be ſerviceable unto them, when ever time ſhall enlarge them unto ſuch neceſſities.

And

And a new Drove of Tartars ſhall China
ſubdue.

Which is no ſtrange thing if we conſult the Hiſtories of *China*, and ſucceſſive Inundations made by Tartarian Nations. For when the Invaders, in proceſs of time, have degenerated into the effeminacy and ſoftneſs of the Chineſes, then they themſelves have ſuffered a new Tartarian Conqueſt and Inundation. And this hath happened from time beyond our Hiſtories: for, according to their account, the famous Wall of *China*, built againſt the irruptions of the Tartars, was begun above a hundred years before the Incarnation.

When America *ſhall ceaſe to ſend forth its*
Treaſure,
But employ it at home for American Plea-
ſure.

That is, When *America* ſhall be better civilized, new policied and divided between great Princes, it may come to paſs that they will no longer ſuffer their Treaſure of Gold and Silver to be ſent out to maintain the Luxury of *Europe* and other parts:

parts: but rather employ it to their own advantages, in great Exploits and Undertakings, magnificent Structures, Wars or Expeditions of their own.

When the new World ſhall the old invade.

That is, When *America* ſhall be ſo well peopled, civilized and divided into Kingdoms, they are like to have ſo little regard of their Originals, as to acknowledge no ſubjection unto them: they may alſo have a diſtinct commerce between themſelves, or but independently with thoſe of *Europe*, and may hoſtilely and pyratically aſſault them, even as the Greek and Roman Colonies after a long time dealt with their Original Countries.

When Men ſhall almoſt paſs to Venice *by Land,*
Not in deep Waters but from Sand to Sand.

That is, When, in long proceſs of time, the Silt and Sands ſhall ſo choak and ſhallow the Sea in and about it. And this hath conſiderably come to paſs within theſe fourſcore years; and is like to encreaſe

creaſe from ſeveral cauſes, eſpecially by the turning of the River *Brenta*, as the learned *Caſtelli* hath declared.

When Nova Zembla *ſhall be no ſtay*
Unto thoſe who paſs to or from Cathay.

That is, When ever that often fought for Northeaſt paſſage unto *China* and *Japan* ſhall be diſcovered; the hindrance whereof was imputed to *Nova Zembla*; for this was conceived to be an excurſion of Land ſhooting out directly, and ſo far Northward into the Sea that it diſcouraged from all Navigation about it. And therefore Adventurers took in at the Southern part at a ſtrait by *Waygatz* next the Tartarian Shore: and, ſailing forward they found that Sea frozen and full of Ice, and ſo gave over the attempt. But of late years, by the diligent enquiry of ſome Moſcovites, a better diſcovery is made of theſe parts, and a Map or Chart made of them. Thereby *Nova Zembla* is found to be no Iſland extending very far Northward; but, winding Eaſtward, it joineth to the Tartarian Continent, and ſo makes a *Peninſula:* and the Sea between it which they entred at *Waygatz*, is found to be but a large Bay, apt to be frozen by reaſon

reaſon of the great River of *Oby*, and other freſh Waters, entring into it: whereas the main Sea doth not freez upon the North of *Zembla* except near unto Shores; ſo that if the Moſcovites were skilfull Navigatours they might, with leſs difficulties, diſcover this paſſage unto *China*: but however the Engliſh, Dutch and Danes are now like to attempt it again.

But this is Conjecture, and not Prophecy: and ſo (I know) you will take it. I am,

Sir, &c.

TRACT

TRACT XIII.

MUSÆUM CLAUSUM,

OR,

Bibliotheca Abſcondita:

Containing

Some remarkable Books, Antiquities, Pictures and Rarities of ſeveral kinds, ſcarce or never ſeen by any man now living.

SIR,

WITH many thanks I return that noble Catalogue of Books, Rarities and Singularities of Art and Nature, which you were pleaſed to communicate unto me. There are many Collections of this kind in *Europe*. And, beſides the printed accounts of the *Muſæum Aldrovandi*,

Calceolarianum, *Moſcardi*, *Wormianum*; the *Caſa Abbellita* at *Loretto*, and *Threaſor* of S. *Dennis*, the *Repoſitory* of the Duke of *Tuſcany*, that of the Duke of *Saxony*, and that noble one of the Emperour at *Vienna*, and many more are of ſingular note. Of what in this kind I have by me I ſhall make no repetition, and you having already had a view thereof, I am bold to preſent you with the Liſt of a Collection, which I may juſtly ſay you have not ſeen before.

The Title is, as above,

Muſæum Clauſum, or *Bibliotheca Abſcondita: containing ſome remarkable Books, Antiquities, Pictures and Rarities of ſeveral kinds, ſcarce or never ſeen by any man now living.*

---

1. *Rare and generally unknown Books.*

* *Ah pudet & ſcripſi Getico ſermone Libellum.*

1. A Poem of *Ovidius Naſo*, written in the Getick Language; * during his exile at *Tomos*, found wrapt up in Wax at *Sabaria*, on the Frontiers of *Hungary*, where

where there remains a tradition that he died, in his return towards *Rome* from *Tomos*, either after his pardon or the death of *Auguſtus*.

2. The Letter of *Quintus Cicero*, which he wrote in anſwer to that of his Brother *Marcus Tullius*, deſiring of him an account of *Britany*, wherein are deſcribed the Country, State and Manners of the Britains of that Age.

3. An Ancient Britiſh Herbal, or deſcription of divers Plants of this Iſland, obſerved by that famous Phyſician *Scribonius Largus*, when he attended the Emperour *Claudius* in his Expedition into *Britany*.

4. An exact account of the Life and Death of *Avicenna* confirming the account of his Death by taking nine Clyſters together in a fit of the Colick; and not as *Marius* the Italian Poet delivereth, by being broken upon the Wheel; left with other Pieces by *Benjamin Tudelenſis*, as he travelled from *Saragoſſa* to *Jeruſalem*, in the hands of *Abraham Farchi*, a famous Rabbi of *Lunet* near *Montpelier*, and found in a Vault when the Walls of that City were demoliſhed by *Lewis* the Thirteenth.

5. A punctual relation of *Hannibal*'s march out of *Spain* into *Italy*, and far more particular than that of *Livy*, where about he paſſed the River *Rhodanus* or *Rhoſne*; at what place he croſſed the *Iſura* or *L'iſere*; when he marched up toward the confluence of the *Sone* and the *Rhone*, or the place where the City *Lyons* was afterward built; how wiſely he decided the difference between King *Brancus* and his Brother, at what place he paſſed the *Alpes*, what Vinegar he uſed, and where he obtained ſuch quantity to break and calcine the Rocks made hot with Fire.

6. A learned Comment upon the *Periplus* of *Hanno* the Carthaginian, or his Navigation upon the Weſtern Coaſt of *Africa*, with the ſeveral places he landed at; what Colonies he ſettled, what Ships were ſcattered from his Fleet near the Æquinoctial Line, which were not afterward heard of, and which probably fell into the Trade Winds, and were carried over into the Coaſt of *America*.

7. A particular Narration of that famous Expedition of the Engliſh into *Barbary* in the ninety fourth year of the *Hegira*, ſo ſhortly touched by *Leo Africanus*, whither

ther called by the Goths they beſieged, took and burnt the City of *Arzilla* poſſeſſed by the Mahometans, and lately the ſeat of *Gayland*; with many other exploits delivered at large in Arabick, loſt in the Ship of Books and Rarities which the King of *Spain* took from *Siddy Hamet* King of *Fez*, whereof a great part were carried into the *Eſcurial*, and conceived to be gathered out of the relations of *Hibnu Nachu*, the beſt Hiſtorian of the African Affairs.

8. A Fragment of *Pythæas* that ancient Traveller of *Marſeille*; which we ſuſpect not to be ſpurious, becauſe, in the deſcription of the Northern Countries, we find that paſſage of *Pythæas* mentioned by *Strabo*, that all the Air beyond *Thule* is thick, condenſed and gellied, looking juſt like Sea Lungs.

9. A *Sub Marine* Herbal, deſcribing the ſeveral Vegetables found on the Rocks, Hills, Valleys, Meadows at the bottom of the Sea, with many ſorts of *Alga*, *Fucus*, *Quercus*, *Polygonum*, *Gramens* and others not yet deſcribed.

10. Some Manuſcripts and Rarities brought from the Libraries of *Æthiopia*,

by *Zaga Zaba*, and afterward tranſported to *Rome*, and ſcattered by the Souldiers of the Duke of *Bourbon*, when they barbarouſly ſacked that City.

11. Some Pieces of *Julius Scaliger*, which he complains to have been ſtoln from him, ſold to the Biſhop of *Mende* in *Languedock*, and afterward taken away and ſold in the Civil Wars under the Duke of *Rohan*.

12. A Comment of *Dioſcorides* upon *Hyppocrates*, procured from *Conſtantinople* by *Amatus Luſitanus*, and left in the hands of a Jew of *Raguſa*.

13. *Marcus Tullius Cicero* his Geography; as alſo a part of that magnified Piece of his *De Republica*, very little anſwering the great expectation of it, and ſhort of Pieces under the ſame name by *Bodinus* and *Tholoſanus*.

14. King *Mithridates* his *Oneirocritica*.
Ariſtotle *de Precationibus*.
Democritus *de his quæ fiunt apud Orcum, & Oceani circumnavigatio*.
Epicurus *de Pietate*.
A Tragedy of *Thyeſtes*, and another of *Medea*, writ by *Diogenes* the Cynick.

King

King *Alfred* upon *Ariſtotle de Plantis.*

Seneca's Epiſtles to S. *Paul.*

King *Solomon de Umbris Idæarum*, which *Chicus Aſculanus*, in his Comment upon *Johannes de Sacroboſco*, would make us believe he ſaw in the Library of the Duke of *Bavaria.*

15. Artemidori *Oneirocritici Geographia.*

Pythagoras *de Mari Rubro.*

The Works of *Confutius* the famous Philoſopher of *China*, tranſlated into Spaniſh.

16. *Joſephus* in Hebrew, written by himſelf.

17. The Commentaries of *Sylla* the Dictatour.

18. A Commentary of *Galen* upon the Plague of *Athens* deſcribed by *Thucydides.*

19. *Duo Cæſaris Anti-Catones*, or the two notable Books writ by *Julius Cæſar* againſt *Cato*; mentioned by *Livy*, *Saluſtius* and *Juvenal*; which the Cardinal of *Liege* told *Ludovicus Vives* were in an old Library of that City.

Mazhapha Einok, or, the Prophecy of *Enoch*, which *Ægidius Lochienſis*, a learned Eaſtern Traveller, told *Peireſchius* that he had found in an old Library at *Alexandria* containing eight thouſand Volumes.

20. A Collection of Hebrew Epiſtles, which paſſed between the two learned Women of our age *Maria Molinea* of *Sedan*, and *Maria Schurman* of *Utrecht*.

A wondrous Collection of ſome Writings of *Ludovica Saracenica*, Daughter of *Philibertus Saracenicus* a Phyſician of *Lyons*, who at eight years of age had made a good progreſs in the Hebrew, Greek and Latin Tongues.

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2. *Rarities in Pictures.*

1. A Picture of the three remarkable Steeples or Towers in *Europe* built purpoſely awry and ſo as they ſeem falling. *Torre Piſana* at *Piſa*, *Torre Gariſenda* in *Bononia*, and that other in the City of *Colein*.

2. A Draught of all ſorts of Siſtrums, Crotaloes, Cymbals, Tympans, &c. in uſe among the Ancients.

3. Large *Submarine* Pieces, well delineating the bottom of the Mediterranean Sea, the Prerie or large Sea-meadow upon the Coaſt of *Provence*, the Coral Fiſhing, the gathering of Sponges, the Mountains, Valleys and Deſarts, the Subterraneous Vents and Paſſages at the bottom of that Sea. Together with a lively Draught of *Cola Peſce*, or the famous Sicilian Swimmer, diving into the *Voragos* and broken Rocks by *Charybdis*, to fetch up the golden Cup, which *Frederick*, King of *Sicily*, had purpoſely thrown into that Sea.

4. A Moon Piece, deſcribing that notable Battel between *Axalla*, General of *Tamerlane*, and *Camares* the Perſian, fought by the light of the Moon.

5. Another remarkable Fight of *Inghimmi* the Florentine with the Turkiſh Galleys by Moon-light, who being for three hours grappled with the *Baſha* Galley, concluded with a ſignal Victory.

6. A de-

6. A delineation of the great Fair of *Almachara* in *Arabia*, which, to avoid the great heat of the Sun, is kept in the Night, and by the light of the Moon.

7. A Snow Piece, of Land and Trees covered with Snow and Ice, and Mountains of Ice floating in the Sea, with Bears, Seals, Foxes, and variety of rare Fowls upon them.

8. An Ice Piece deſcribing the notable Battel between the Jaziges and the Romans, fought upon the frozen *Danubius*, the Romans ſettling one foot upon their Targets to hinder them from ſlipping, their fighting with the Jaziges when they were fallen, and their advantages therein by their art in volutation and rolling contention or wraſtling, according to the deſcription of *Dion*.

9. *Socia*, or a Draught of three perſons notably reſembling each other. Of King *Henry* the Fourth of *France*, and a Miller of *Languedock*; of *Sforza* Duke of *Milain* and a Souldier; of *Malaleſta* Duke of *Rimini* and *Marcheſinus* the Jeſter.

10. A

10. A Picture of the great Fire which happened at *Conſtantinople* in the Reign of *Sultan Achmet*. The Janizaries in the mean time plundring the beſt Houſes, *Naſſa Baſſa* the Vizier riding about with a Cimetre in one hand and a Janizary's Head in the other to deter them; and the Prieſts attempting to quench the Fire, by pieces of *Mahomet's* Shirt dipped in holy Water and thrown into it.

11. A Night Piece of the diſmal Supper and ſtrange Entertain of the Senatours by *Domitian*, according to the deſcription of *Dion*.

12. A Veſtal Sinner in the Cave with a Table and a Candle.

13. An Elephant dancing upon the Ropes with a *Negro* Dwarf upon his Back.

14. Another deſcribing the mighty Stone falling from the Clouds into *Ægoſpotamos* or the Goats River in *Greece*, which Antiquity could believe that *Anaxagoras* was able to foretell half a year before.

15. Three

15. Three noble Pieces; of *Vercingetorix* the Gaul ſubmitting his perſon unto *Julius Cæſar*; of *Tigranes* King of *Armenia* humbly preſenting himſelf unto *Pompey*; and of *Tamerlane* aſcending his Horſe from the Neck of *Bajazet*.

16. Draughts of three paſſionate Looks; of *Thyeſtes* when he was told at the Table that he had eaten a piece of his own Son; of *Bajazet* when he went into the Iron Cage; of *Oedipus* when he firſt came to know that he had killed his Father, and married his own Mother.

17. Of the Cymbrian Mother in *Plutarch* who, after the overthrow by *Marius*, hanged her ſelf and her two Children at her feet.

18. Some Pieces delineating ſingular inhumanities in Tortures. The *Scaphiſmus* of the Perſians. The living truncation of the Turks. The hanging Sport at the Feaſts of the Thracians. The exact method of flaying men alive, beginning between the Shoulders, according to the deſcription of *Thomas Minadoi*, in his Perſian War. Together with the ſtudied tortures of the French Traitours at *Pappa* in *Hun-*

Hungaria: as alſo the wild and enormous torment invented by *Tiberius,* deſigned according unto the deſcription of *Suetonius. Excogitaverunt inter genera cruciatûs, ut largâ meri potione per fallaciam oneratos repentè veretris deligatis fidicularum ſimul urinæque tormento diſtenderet.*

19. A Picture deſcribing how *Hannibal* forced his paſſage over the River *Rhoſne* with his Elephants, Baggage and mixed Army; with the Army of the Gauls oppoſing him on the contrary Shore, and *Hanno* paſſing over with his Horſe much above to fall upon the Rere of the Gauls.

20. A neat Piece deſcribing the Sack of *Fundi* by the Fleet and Souldiers of *Barbaroſſa* the Turkiſh Admiral, the confuſion of the people and their flying up to the Mountains, and *Julia Gonzaga* the beauty of *Italy* flying away with her Ladies half naked on Horſeback over the Hills.

21. A noble Head of *Franciſcus Gonzaga,* who, being impriſoned for Treaſon, grew grey in one night, with this Inſcription,

O nox quam longa eſt quæ facit una ſenem.

22. A

22. A large Picture deſcribing the Siege of *Vienna* by *Solyman* the Magnificent, and at the ſame time the Siege of *Florence* by the Emperour *Charles* the Fifth and Pope *Clement* the Seventh, with this Subſcription,

Tum vacui capitis populum Phæaca *putares?*

23. An exquiſite Piece properly delineating the firſt courſe of *Metellus* his Pontificial Supper, according to the deſcription of *Macrobius*; together with a Diſh of *Piſces Foſſiles*, garniſhed about with the little Eels taken out of the backs of Cods and Perches; as alſo with the Shell Fiſhes found in Stones about *Ancona*.

24. A Picture of the noble Entertain and Feaſt of the Duke of *Chauſue* at the Treaty of *Collen*, 1673. when in a very large Room, with all the Windows open, and at a very large Table he ſate himſelf, with many great perſons and Ladies; next about the Table ſtood a row of Waiters, then a row of Muſicians, then a row of Musketiers.

25. *Miltiades*, who overthrew the Perſians at the Battel of *Marathon* and delivered *Greece*, looking out of a Priſon Grate

in

in *Athens*, wherein he died, with this Inſcription,

(quam,
Non hoc terribiles Cymbri non Britones un-
Sauromatæve truces aut immanes Agathyrſi.

26. A fair Engliſh Lady drawn *Al Negro*, or in the Æthiopian hue excelling the original White and Red Beauty, with this Subſcription,

Sed quandam volo nocte Nigriorem.

27. Pieces and Draughts in *Caricatura*, of Princes, Cardinals and famous men; wherein, among others, the Painter hath ſingularly hit the ſignatures of a Lion and a Fox in the face of Pope *Leo* the Tenth.

28. Some Pieces *A la ventura*, or Rare Chance Pieces, either drawn at random, and happening to be like ſome perſon, or drawn for ſome and happening to be more like another; while the Face, miſtaken by the Painter, proves a tolerable Picture of one he never ſaw.

29. A Draught of famous Dwarfs with this Inſcription,

Nos facimus Bruti puerum nos Lagona vivum.

30. An

30. An exact and proper delineation of all ſorts of Dogs upon occaſion of the practice of *Sultan Achmet*; who in a great Plague at *Conſtantinople* tranſported all the Dogs therein unto *Pera*, and from thence into a little Iſland, where they periſhed at laſt by Famine: as alſo the manner of the Prieſts curing of mad Dogs by burning them in the forehead with Saint *Bellin's Key*.

31. A noble Picture of *Thoriſmund* King of the Goths as he was killed in his Palace at *Tholouze*, who being let bloud by a Surgeon, while he was bleeding, a ſtander by took the advantage to ſtab him.

32. A Picture of rare Fruits with this Inſcription,

Credere quæ poſſis ſurrepta ſororibus Afris.

33. An handſome Piece of Deformity expreſſed in a notable hard Face, with this Inſcription,

——*Ora*
Julius in Satyris qualia Rufus habet.

34. A

34. A noble Picture of the famous Duel between *Paul Maneſſi* and *Caraguſa* the Turk in the time of *Amurath* the Second; the Turkiſh Army and that of *Scanderbeg* looking on; wherein *Maneſſi* ſlew the Turk, cut off his Head and carried away the Spoils of his Body.

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3. *Antiquities and Rarities of ſeveral ſorts.*

1. CErtain ancient Medals with Greek and Roman Inſcriptions, found about *Crim Tartary*; conceived to be left in thoſe parts by the Souldiers of *Mithridates*, when overcome by *Pompey*, he marched round about the North of the *Euxine* to come about into *Thracia*.

2. Some ancient Ivory and Copper Croſſes found with many others in *China*; conceived to have been brought and left there by the Greek Souldiers who ſerved under *Tamerlane* in his Expedition and Conqueſt of that Country.

3. Stones of ſtrange and illegible Inſcriptions, found about the great ruines which *Vincent le Blanc* deſcribeth about *Cephala* in *Africa*, where he opinion'd that the Hebrews raiſed ſome Buldings of old, and that *Solomon* brought from thereabout a good part of his Gold.

4. Some handſome Engraveries and Medals, of *Juſtinus* and *Juſtinianus*, found in the cuſtody of a Bannyan in the remote parts of *India*, conjectured to have been left there by the Friers mentioned in *Procopius*, who travelled thoſe parts in the Reign of *Juſtinianus*, and brought back into *Europe* the diſcovery of Silk and Silk Worms.

5. An original Medal of *Petrus Aretinus*, who was called *Flagellum Principum*, wherein he made his own Figure on the Obverſe part with this Inſcription,

Il Divino Aretino.

On the Reverſe ſitting on a Throne, and at his Feet Ambaſſadours of Kings and Princes bringing preſents unto him, with this Inſcription,

I Principi tributati da i Popoli tributano il Servitor loro.

6. *Mum-*

6. *Mummia Tholoſana*; or, The complete Head and Body of Father *Criſpin*, buried long ago in the Vault of the Cordeliers at *Tholouſe*, where the Skins of the dead ſo drie and parch up without corrupting that their perſons may be known very long after, with this Inſcription,

Ecce iterum Criſpinus.

7. A noble *Quandros* or Stone taken out of a Vulture's Head.

8. A large *Oſtridges* Egg, whereon is neatly and fully wrought that famous Battel of *Alcazar*, in which three Kings loſt their lives.

9. An *Etiudros Alberti* or Stone that is apt to be always moiſt: uſefull unto drie tempers, and to be held in the hand in Fevers inſtead of Cryſtal, Eggs, Limmons, Cucumbers.

10. A ſmall Viol of Water taken out of the Stones therefore called *Enhydri*, which naturally include a little Water in them, in like manner as the *Ætites* or *Aëgle* Stone doth another Stone.

11. A neat painted and gilded Cup made out of the *Confiti di Tivoli* and formed up with powder'd Egg-ſhells; as *Nero* is conceived to have made his *Piſcina admirabilis*, ſingular againſt Fluxes to drink often therein.

12. The Skin of a Snake bred out of the Spinal Marrow of a Man.

13. Vegetable Horns mentioned by *Linſchoten*, which ſet in the ground grow up like Plants about *Goa*.

14. An extract of the Inck of Cuttle Fiſhes reviving the old remedy of *Hippocrates* in Hyſterical Paſſions.

15. Spirits and Salt of *Sargaſſo* made in the Weſtern Ocean covered with that Vegetable; excellent againſt the Scurvy.

16. An extract of *Cachundè* or *Liberans* that famous and highly magnified Compoſition in the *Eaſt Indies* againſt Melancholy.

17. *Diarhizon mirificum*; or an unparallel'd Compoſition of the moſt effectual and wonderfull Roots in Nature.

℞ *Rad.*

℞ *Rad. Butuæ Cuamenſis.*
Rad. Moniche Cuamenſis.
Rad. Mongus Bazainenſis.
Rad. Caſei Baizanenſis.
Rad. Columbæ Mozambiguenſis.
Gim Sem Sinicæ.
Fo Lim lac Tigridis dictæ.
Fo ſeu
Cort. Rad. Soldæ.
Rad. Ligni Solorani.
Rad. Malacenſis madrededios dictæ
an. ℥ij.
M. fiat pulvis, qui cum gelatinâ Cornu cervi Moſchati Chinenſis formetur in maſſas oviformes.

18. A tranſcendent Perfume made of the richeſt Odorates of both the *Indies*, kept in a Box made of the Muſchie Stone of *Niarienburg*, with this Inſcription,

——— *Deos rogato*
Totum ut te faciant, Fabulle, Naſum.

19. A *Clepſelæa*, or Oil Hour-glaſs, as the Ancients uſed thoſe of Water.

20. A Ring found in a Fiſhes Belly taken about *Gorro*; conceived to be the ſame wherewith the Duke of *Venice* had wedded the Sea.

21. A neat Crucifix made out of the croſs Bone of a Frogs Head.

22. A large Agath containing a various and careleſs Figure, which looked upon by a Cylinder repreſenteth a perfect Centaur. By ſome ſuch advantages King *Pyrrhus* might find out *Apollo* and the nine Muſes in thoſe Agaths of his whereof *Pliny* maketh mention.

23. *Batrachomyomachia*, or the Homerican Battel between Frogs and Mice, neatly deſcribed upon the Chizel Bone of a large Pike's Jaw.

24. *Pyxis Pandoræ*, or a Box which held the *Unguentum Peſtiferum*, which by anointing the Garments of ſeveral perſons begat the great and horrible Plague of *Milan*.

25. A Glaſs of Spirits made of Æthereal Salt, Hermetically ſealed up, kept continually in Quick-ſilver; of ſo volatile a nature that it will ſcarce endure the Light, and therefore onely to be ſhown in Winter, or by the light of a Carbuncle, or Bononian Stone.

He

He who knows where all this Treaſure now is, is a great *Apollo*. I'm ſure I am not He. However, I am,

Sir, Tours, &c.

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FINIS.